AN INTRODUCTION TO ENGLISH GRAMMAR;

TO WHICH IS ANNEXED A

TREATISE ON RHETORICK.

Ειτ' επι πασης τεχνολογιας δυοιν απαιτουμενων, προτερου μεν του δειξαι τι το υποκειμενον, δευτερου δε τη ταξει, τη δυναμει δε κυριωτερου, πως αν ημιν αυτο τουτο και δι' ων τινων ΜΕΘΟΔΩΝ ΚΤΗΤΟΝ γενοιτο.——

LONGIN. DE SUBL.

BY JOSHUA STORY.

THE THIRD EDITION WITH ADDITIONS.

NEWCASTLE UPON TYNE:

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TO THE

Rev. Mr. H. MOISES, *A.M.*

LECTURER OF ALL-SAINTS,

AND HEAD MASTER OF THE

FREE GRAMMAR-SCHOOL

IN NEWCASTLE UPON TYNE,

This INTRODUCTION

TO

ENGLISH GRAMMAR,

WITH THE ANNEXED

TREATISE ON RHETORICK,

(*As a Teſtimony of Gratitude and Eſteem*)

IS INSCRIBED,

With the utmoſt Deference *and* Reſpect,

By

his very much obliged, and

moſt obedient

humble Servant

JOSHUA STORY.

PREFACE

TO THE SECOND EDITION.

MOST authors, eſpecially thoſe who treat upon any particular art or ſcience, ſeem to think themſelves under the neceſſity of apologizing to the Public for their performance: But, if the work be good, what need of an apology, and, if it be indifferent, what apology will ſcreen it from contempt?——The learned will ever judge for themſelves; and of courſe, the merit of any treatiſe will decide it's fate. How contemptible and ridiculous then are thoſe methods, often made uſe of to impoſe upon the ignorant and unwary; ſuch as puffing anonymous advertiſements, "*of peruſing the book with the* GREATEST *attention, not finding a ſingle page that could be deſireably altered, of very* LARGE *impreſſions ſold off in leſs than a twelve month,*" together with *poetical* and *recommendatory letters, pompous eulogies and high flown panegyricks from one hundred and fifty different School-maſters and Academicians——Pleaſing, and irrefragable proofs of public approbation indeed!!!*

The plan purſued in the following work is very different from any that hath hitherto been publiſhed. In the rules, notes, &c. brevity * and perſpicuity, the *utile dulci* of every treatiſe (particularly when intended for the uſe of ſchools) have been conſulted with attention, and nothing is omitted which is eſſential towards promoting a critical knowledge of the Engliſh Language.

* Quicquid præcipies, eſto brevis, ut cito dicta
Percipiant animi dociles, teneantque fideles. HOR.

Many people, whom cuſtom hath prejudiced in favour of the old grammatical diviſion, *viz.* Orthography, Etymology, &c. will perhaps be diſpleaſed at ſeeing it diſcontinued. It may not therefore be improper to obſerve, that the diviſion of the ſubject of Grammar into Letters, Syllables, Words and Sentences, is much more intelligible and natural than the old method. Indeed it is ſomewhat ſurprizing that grammarians ſhould have followed the old method ſo long; but it is more ſo, to ſee them ſtill purſuing it, and confounding Etymology and Analogy, though *Voſſius* has long ago taken notice of their error; where he ſays, "Vulgo etymologiam appellant, ſed perperam; cum etymologia vocum origines inquirat; analogia vocabulorum diſcrimina exponat:" and though a very ſmall ſkill in the Greek language would convince them that Etymology is not what they generally make it, *A treatiſe upon the nine parts of ſpeech*, but a λογος περι ετυμων, A diſſertation on the true original of words.

The Syntax is divided into rules as plain and methodical as the nature of the ſubject will admit; and to the end of the Syntax are ſubjoined Examples, to be parſed or analyzed. And here, as well as in other parts of the Grammar, the Author flatters himſelf ſome improvements have been made; the references to the page and rule in the Syntax being preferable to thoſe made uſe of in the former Edition. It is neceſſary to obſerve however, that though in theſe examples notice is taken only of thoſe words which are, in general, moſt difficult, yet the Reader or Teacher muſt not hence infer, that the other words are to be omitted: by no means: For if the learner does not underſtand perfectly how to parſe a ſentence, and apply the Rules of Syntax upon every occaſion, he will be utterly incapable of correcting any of the Engliſh Exerciſes at the concluſion of the work.

The

The Author inſiſts on a thorough knowledge of Analyſis, or the grammatical Reſolution of Sentences; the rather becauſe he has reaſon to fear it is very much neglected, as well as imperfectly underſtood, and becauſe (as is hinted above) the Examples of bad Engliſh will require all the ſkill a learner can poſſeſs, to rectify them; for they are collected from a variety of reading, and are moſt of them ſuch miſtakes as ſome of our beſt Engliſh writers have fallen into; ſo that the judicious reader will eaſily perceive that they differ very much from ſuch as are generally to be met with in works of this kind, where the errors are either ſo monſtrouſly abſurd, or ſo glaring †, that a boy of ſenſe, entirely ignorant of grammar, can rectify

† I ſhall ſubjoin a few of this kind of examples, ſome in Orthography, others in Syntax, &c. and leave them without a comment, to the peruſal of the reader.

Mr Tapſter *bruiſe* the beſt beer in town.
He's a very good cow.
Theſe felicity is abated by the reflection, &c.
Joſeph *maid* haſte.
Our country ſinks beneath *the yolk*.
Womans are more gay. *Tooths* continue to grow, &c.
Hodgſon's Pract. Eng. Gram.

They *am* bring down and fall.
Have thou not *wonder*, Adam, at my ſtay?
Thou I have *miſs*, and think, &c.
This *am* the ſtate of man: to-day *ſhe put* forth the tender leaves of hope, &c.
—— Why *did* not *thou* the head
Command *I* abſolutely not to go, &c.
Rud. Eng. Long. *by the Rev Mr Metcalfe.*

No *wimen* is capable of being *butiful*, &c. And again,
No *wimen* can be *handſom* by the *forſe* of *featers*.
Affectaſion is a more *terable enimey then* the *ſmal*-pox.
How *ſpritleſs* are the charms of a *cocket*?

Grace was in all her ſteps, *hiven* in her *ey*,
In all *hir geſters*, *dignety* and love!

Fiſher's Pract. new Gram.

He

rectify them; and where there are many hundreds of words, which, as one juſtly obſerves, are neither Engliſh, Iriſh, Welſh, nor Scotch, nor indeed words of any other language. In the exerciſe of bad Engliſh alſo, every word muſt be parſed, and the rule repeated to which it belongs; and this will be an excellent mean of improving the memory, and preparing it for greater attainments in every other kind of knowledge: For thus the Learner will be enabled to have more *clear ideas* of the uſe of the Rules, as well as *faithfully* to *retain* them ‡. It is a neceſſary piece of advice, throughout the whole courſe of the ſtudies of children, to do *well* whatever is done, to teach *thoroughly* what is to be taught, to inculcate the principles and rules *ſoundly* into the children, and not to be *too haſty* in making them paſs to other matters, which are *higher*, and *more pleaſing*, but *leſs proportioned* to their *ſtrength* †. A rapid and ſuper-

He behaved with great gallantry at ſeveral *ſiegs*.
Excepting in the public *exerciſs* of the college, &c.
Our club only meets on *Tueſdaies* and *Thurſdaies*.
Have obſerved I, that a book ſeldom peruſes a reader with pleaſure, till knows he whether of it the writer be a black or fair man.
Their name is Sir Roger de Coverly; thy great grandfather was the inventor of the famous country-dance which is called after me.
The firſt of our ſociety is a gentleman, of a baronet, his name to Sir Roger de Coverley.

Pract. Gram. by *W. Ward*, M. A.

" Good Heavens! could any one intend to honour the immortal *Addiſon*, by fathering ſuch ſtuff upon him!"—See the preface to a new Exerciſe Book, by *A. Fiſher*.

‡ Memoriæ duplex virtus; facile percipere & fideliter retinere. QUINT.

† Quod etiam admonere ſupervacaneum fuerat niſi ambitioſa feſtinatione plerique a POSTERIORIBUS inciperent; & dum oſtentare diſcipulos circa ſpecioſiora volunt, compendio morantur. QUINT.

ſuperficial manner may pleaſe the parent, and be of ſervice to the maſters, as it ſets their ſcholars off to more advantage; but inſtead of bringing them forward, it throws them *back conſiderably*, and often prevents their making *any* progreſs in their ſtudies. It is * with the firſt rudiments of ſcience, as with the foundations of a building; if they are not ſolid and deep, the ſuperſtructure will ſoon tumble. It is better for children to know but *little*, if they know it *thoroughly* and *for ever*.—— They will learn *faſt enough* if they learn *well*.

It is to little purpoſe to offer any other inſtructions about the proper method of uſing a book of this kind; for, after all that can be ſaid, every maſter will give the beſt proof of his abilities, in this, as well as in every other branch of literature, by the progreſs of his pupils. However, too much attention cannot be paid to the firſt rudiments of learning; and an Engliſh Grammar, though apparently † eaſy, yet requires a degree of pains to make it uſeful, and thoroughly underſtood ‡; and will of courſe have its ſhare of merit, eſpecially when conſidered as an introduction to thoſe nobler ſtudies, which (to uſe the language of the Roman orator) ADOLECENTIAM ALUNT, SENECTUTEM OBLECTANT, SECUNDAS RES ORANT, ADVERSIS PERFUGIUM AC SOLATIUM PRAEBENT; DELEC-

* Quæ (grammatica) niſi oratori futuro fundamenta fideliter jeceris, quicquid ſuperſtruxeris, corruet. QUINT.

† Minus ſunt ferendi qui *hanc artem (grammaticen ſcilicet)* ut tenuem ac jejunam cavillantur—*neceſſaria pueris, jucunda ſenibus*, dulcis ſecretorum comes, et quæ vel ſola omni ſtudiorum genere plus habet OPERIS quam OSTENTATIONIS. QUINT.

‡ Utinam eſſem *bonus grammaticus!* ſufficit enim ei, qui auctores omnes PROBE vult intelligere, eſſe bonum grammaticum. PRIMA SCALIGERANA.

DELECTANT DOMI, NON IMPEDIUNT FORIS; PERNOCTANT NOBISCUM, PEREGRINANTUR, RUSTICANTUR.

To this ſecond edition is added, A TREATISE ON RHETORICK, collected from the writings of the moſt eminent authors on that ſubject: In a word, the Author has uſed his endeavours to make the following work (what every *new* Publication ought to be) ſuperior to any thing that hath been publiſhed on the ſame ſubject: But, as he is ſenſible that imperfection is the common lot of every human production, ſo he hopes the *learned* Reader will draw a veil of candour over any overſights he may meet with, and declare, with the Poet,

——————— Non ego paucis
Offendar maculis, quas aut incuria fudit,
Aut humana parum cavit natura. HOR.

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Interjection
Invention
Irony
Letters

AN INTRODUCTION TO ENGLISH GRAMMAR.

GRAMMAR is the art of ſpeaking or writing any language properly. Engliſh Grammar is the art of ſpeaking or writing the Engliſh language properly.

Grammar treats of ſentences, and of the ſeveral parts of which they are compounded (*viz*) words, ſyllables and letters.

So that letters, ſyllables, words and ſentences, make up the whole ſubject of Grammar.

Of LETTERS.

A Letter is the firſt principle or leaſt part of a word.

In Engliſh there are twenty-ſix letters, A, a; B, b; C, c; D, d; E, e; F, f; G, g; H, h; I, i; J, j; K, k; L, l; M, m; N, n; O, o; P, p; Q, q; R, r; S, ſ, s; T, t; U, u; V, v; W, w; X, x; Y, y; Z, z.

Theſe letters are divided into vowels and conſonants.

A vowel is a letter that makes a full and perfect ſound by itſelf.

There are ſix vowels, a, e, i, o, u, y. Y is in ſound the ſame with i, and is always a vowel *. W is either a vowel or a diphthong.

The reſt of the letters are called conſonants, becauſe they cannot be ſounded unleſs joined together with a vowel. There are nineteen conſonants, b, c, d, f, g, h, k, l, m, n, p, q, r, ſ, t, v, x, z.

Conſonants are divided into mutes and ſemi-vowels, or half vowels.

Mutes are conſonants which cannot be ſounded without the help of a vowel, b, c, d, g, h, p, q, t. They have their names ending with a vowel, as *bee, cee, dee,* &c.

The ſemi-vowels have a kind of obſcure, imperfect ſound without a vowel; as, l, m, n, r, f, ſ; the firſt four of which are called liquids, from the eaſy manner in which they paſs on after a mute in the ſame ſyllable; as in *probable, credible.* The ſemi-vowels have their names beginning with a vowel, as, *el, em,* &c.

When two vowels meet together, making one ſound, or ſyllable, they are called a *diphthong;* as *ae* in Cæſar. Diphthongs are of two ſorts, proper and improper.

A proper diphthong is when both vowels are ſounded; as, *au, oi.* in author, void.

An

* "The ſame ſound which we expreſs by the initial *y*, our Saxon anceſtors, in many inſtances, expreſſed by the vowel *e*, as *eower*, your; and the vowel *i*, as *iw*, yew; *iong*, young. In the word *yew* the initial *y* has preciſely the ſame ſound with *i* in the words view, lieu, adieu; the *i* is acknowledged to be a vowel in theſe latter; how then can the *y*, which has the very ſame ſound, poſſibly be a conſonant in the former? Its initial ſound is generally like that of *i* in ſhire, or *ee* nearly; it is formed by the opening of the mouth, without any motion or contact of the parts. In a word, it has every property of a vowel and not one of a conſonant."

An improper diphthong is when only one vowel is ſounded; as *eo* in people, *ay* in day.

A triphthong is three vowels meeting together and making one ſound; as *eau*, *eye*, *ieu*, *iew*, *uai*, *uea*, *uee*, in beauty, view, queen, &c.

SYLLABLES.

A Syllable is a ſound either ſimple or compounded, pronounced by a ſingle impulſe of the voice, and making a word, or part of a word.

Spelling is the art of reading by naming the letters ſingly, and rightly dividing words into their ſyllables; or in writing, it is the expreſſing of a word by its proper letters.

The beſt and eaſieſt rule for dividing the ſyllables in ſpelling, is to divide them, as they are naturally divided in a right pronunciation.

WORDS.

Words are articulate ſounds, uſed by common conſent, to expreſs our ideas, or notions.

There are in Engliſh nine different ſorts of words, or, as they are commonly called, parts of of ſpeech. 1 Article. 2 Subſtantive, or Noun. 3 Pronoun. 4 Adjective. 5 Verb. 6 Adverb. 7 Prepoſition. 8 Conjunction. 9 Interjection.

Article.

The Article is a part of ſpeech prefixed to ſubſtantives, to point them out, and to ſhew how far their ſignification extends.

In Engliſh there are but two articles, *a* * and *the*

* They are in reality Adjectives; the article *a* having the ſame ſignification as *one*, and the article *the* being ſynonimous to the pronoun *that*, but both of them leſs emphatical. *Dr Wallis.*

A becomes *an* before a vowel, *y* and *w* excepted, and before a ſilent *h* preceding a vowel; as *a* year, *a* word; *an* eye, *an* hour.

A is uſed in a vague ſenſe, to point out one ſingle thing of a kind, as *a* man; that is any man, and is therefore called the indefinite article *.

The determines the particular thing † which is meant, as *the* man, means definitely that particular man who is ſpoken of, and therefore *the* is called the definite article ‡.

The article *a* can be joined only to ſubſtantives of the ſingular number §, except the adjectives, *few* and *many*, &c. which admit of the article *a* before them, as, *a* few men, *a* great many men, The reaſon of this is manifeſt; it means a ſmall or great number collectively taken, and therefore gives the idea of one whole number, that is, of unity. Thus likewiſe, *a* dozen, *a* ſcore, *a* hundred, *a* thouſand, &c. &c.

The definite article *the* is uſed before adverbs in the comparative and ſuperlative degree, to mark that degree the more ſtrongly; as, *the* more I examine it *the* better I like it. I like this *the* leaſt of any.

Noun.

* Mr *Harris* ſays the articles *a* and *the* are both of them definitives. Vid. *Harris*'s *Hermes*, B. II. c. 1.

† Hence this ſentence is wrong, "I perſecuted this way "unto *the* death." It ought to be, unto death. for the apoſtle does not mean any particular kind of death, but death in general.

‡ So alſo this ſentence is faulty;
"Who breaks a butterfly upon *a* wheel."
It ought to be, *the* wheel, uſed as an inſtrument for the particular purpoſe of torturing criminals.

§ A good character ſhould not be reſted in as an end, but employed as *a means* of doing ſtill further good. It ought to be *a mean*.

Noun.

A ſubſtantive or noun is the name of any thing, as, *man, tree, river,* &c.

Nouns are of two ſorts, proper and common.

A proper noun is a name appropriated to any individual perſon or thing; as, *George, London.*

A common noun is that which is common to a whole kind of things; as, *animal, man.*

Accidents are the things which happen to a word, or the changes which a word undergoes.

The accidents of the noun are number, caſe and gender.

NUMBER.

Number is the diſtinction of one from more.

Nouns have two numbers, the ſingular and the plural. The ſingular ſpeaketh only of one, as a book; the plural ſpeaketh of more than one, as books.

The plural number of nouns is formed by adding *s* or *es* to the ſingular, when it is neceſſary for the pronunciation; as, boy, boys; king, kings; fox, foxes; horſe, horſes.

Nouns ending in *y*, with a conſonant before *y*, form their plural by changing *y* into *ies*; as, city, cities; cherry, cherries.

Nouns ending in *f*, and *fe*, change them into *ves*; as calf, calves; half, halves; wife, wives; But thoſe ending in *oof*, *f*, and *ff*, are regular; as roof, roofs; dwarf, dwarfs; muff, muffs, &c. Except ſtaff, ſtaves.

The following ſubſtantives are irregular: man, men; child, children; brother, brothers, or brethren; ox, oxen; die, dice; mouſe, mice; penny, pence; foot, feet; tooth, teeth; gooſe, geeſe, &c.

Words originally Hebrew, Greek, Latin, and French, form their plurals as in the original: as

cherub, cherubim; ſeraph, ſeraphim; phænomenon, phænomena; genius, genii; radius, radii; magus, magi; arcanum, arcana; beau, beaux; monſieur, meſſieurs, &c. &c

The words ſheep, deer, &c. are alike in both numbers, and are diſtinguiſhed by the article *a*; as *a* deer, *a* ſheep, &c.

Some nouns are uſed only in the ſingular number: as wheat, pitch, gold, ſloth, pride, &c. Others only in the plural; as bellows, ſciſſors, lungs, bowels, &c.

Some family names extend to all the kindred: as the *Howards*, *Percies*, &c.

Proper names ſometimes become plurals, by ſome remarkable deed or action of an individual; as conquerors are called *Alexanders*; wiſe men, *Solomons*; chaſte women *Lucretias*, &c.

CASE.

Caſe is the different endings of the noun.

The Engliſh language, in its ſubſtantive has but two different terminations or endings for caſes *:

The nominative, which ſimply expreſſes the name of the thing; as, man.

The poſſeſſive caſe, which expreſſes the relation of poſſeſſion or belonging; as, God's grace: which may alſo be expreſſed by the prepoſition; as, the grace of God: it was formerly written Godis grace. We now always ſhorten it with an apoſtrophe, often very improperly, when we are obliged to pronounce it fully; as, Thomas's book; i. e. Thomaſis

* Some Grammarians have made ſix caſes, like the Latin:—but this is very abſurd; for if caſes be the different endings of the noun, the Engliſh language has but one caſe: if it be the placing of a prepoſition before the noun, then the Engliſh language has as many caſes as it has prepoſitions.

maſis book: not Thomas *his* book, as is commonly ſuppoſed *.

When the thing to which another is ſaid to belong, is expreſſed by many terms, the ſign of the poſſeſſive caſe is commonly added to the laſt term; as, "The king of *Great Britain*'s ſoldiers." When the noun ends in *s*, the ſign of the poſſeſſive caſe is ſometimes not added; as, "For *righteouſneſs*' ſake:" nor ever to the plural number ending in *s*; as, "On eagles' wings." Both the ſign and prepoſition ſeems ſometimes to be uſed; as, "A ſoldier *of the king's*:" but here are really two poſſeſſives; for it means, "One *of* the ſoldiers *of* the king;" or rather, "A ſoldier *of* the *king's* ſoldiers."

In poetry, the ſign of the poſſeſſive caſe is frequently omitted after proper names ending in *s*; as, "Oileus' active ſon." "Achilles' injur'd fame:" *Pope*.——This ſeems not ſo allowable in proſe; as Phinehas' wife: Felix' room.

Theſe are the only two caſes proper to nouns in the Engliſh language; but, as pronouns, which are the repreſentatives of nouns, have three different terminations, it ſeems neceſſary to admit three caſes to nouns, *viz.* The nominative and poſſeſſive, as above, and the objective caſe, which denotes the object: as, *I love learning*. A noun, then, may be varied in the following manner.

Sing.

* Baker, in his Remarks on the Engliſh Language, has erred much in aſſerting the contrary, for he not only ſays the *'s* is a contraction of *his*, but he adds, inſtead of that *woman her eſtate*, *thoſe men their properties*, we ſay that *woman's eſtate*, *thoſe men's properties*, which are contractions of *that woman his eſtate*, *thoſe men his properties*.—"It is not eaſy to conceive how the letter *'s* ſhould repreſent the word *her*, any more than it ſhould the word *their*. But the direct derivation of this caſe from the Saxon is ſufficient to decide the matter." Dr *Lowth*.

Sing.		*Plur.*	
Nom.	A king	*Nom.*	Kings
Poſſ.	A king's, or of a king	*Poſſ.*	Of kings
Obj.	A king	*Obj.*	Kings

It is evident, that the nominative and objective differ only in ſituation and ſignification, and not in termination.

GENDER.

Gender is the diſtinction of ſex, as being male or female, or neither the one nor the other.—— Hence ſubſtantives are of the maſculine or feminine, or neuter (that is neither) gender.

The maſculine denotes the male, or he-kind, as *man*.

The feminine denotes the female, or ſhe-kind, as *woman*.

The neuter denotes things that are neither male nor female, as *book*.

Neuter nouns, though the names of inanimate things; yet by a poetical or rhetorical fiction, are often exhibited as perſons *, and become either male or female. As, "Death is common to all, *he* ſpares neither poor no rich." "Heaven *his* wonted face renew'd." In *his* eaſt the glorious lamp was ſeen."

See how the morning opes *her* golden gates,
And takes *her* farewell of the glorious ſun!

When a noun by itſelf expreſſes either ſex, it has another joined with it, to ſhew the diſtinction; as, a man-ſervant, a maid-ſervant, a he-goat, a ſhe-goat, a cock-ſparrow, a hen-ſparrow.

Some

* Vid. *Harris*'s Hermes, Book I. chap. iv. from page 41 to 62.

Some ſubſtantives are diſtinguiſhed by their terminations or endings; as, abbot, abbeſs; actor, actreſs; baron, baroneſs; marquis, marchioneſs; lion, lioneſs; maſter, miſtreſs; heir, heireſs; hero, heroine; executor, executrix; adminiſtrator, adminiſtratrix, &c.

Others are diſtinguiſhed by different words: as boy, girl; buck, doe; gander, gooſe; ram, ewe, &c.

Pronoun.

A pronoun is a word uſed inſtead of a noun, to prevent the too frequent repetition of it.

In the pronoun are to be conſidered, the perſon, number, gender, and caſe.

PERSON.

Pronouns have three perſons, *I* the firſt, *thou* the ſecond, and *he* the third.

All nouns and pronouns are of the third perſon, except *I*, *thou*, *we*, *ye*, or *you*: When an addreſs is made to a perſon, then the noun, anſwering to what is called in Latin the vocative caſe, is of the ſecond perſon.

NUMBER.

The pronoun of each perſon hath the plural number. *I* has the plural *we*; *thou* has the plural *ye*; and *he* has the plural *they*.

GENDER.

The firſt and ſecond perſons, *I*, *thou*, *we*, *ye*, or *you*, have no gender; becauſe they, being at the ſame time the ſubjects of the diſcourſe, are ſuppoſed to be preſent, and therefore, their ſex needs

needs not the distinction of gender: but may easily be known by their dress and other circumstances: the third person or thing being generally absent, and in many respects unknown, it is necessary it should be marked by a distinction of gender; accordingly, the pronoun of the third person singular hath three genders; *he*, the masculine; *she*, the feminine; *it*, the neuter.

CASE.

Pronouns have three cases, like nouns, the nominative, possessive and objective.

The personal pronouns, *I, thou, he, she it*, may be declined after the following manner:

First Person.

Sing.	*Plur.*
Nom. I	Nom. We
Poss. Mine, or of me	Poss. Ours, or of us
Obj. Me	Obj. Us

Second person.

Sing.	*Plur.*
Nom. Thou	Nom. Ye, or you
Poss. Thine, or of thee	Poss. Yours, or of you
Obj. Thee	Obj. You

Third person, masculine.

Sing.	*Plur,*
Nom. He	Nom. They
Poss. His, or of him	Poss. Theirs, or of them
Obj. Him	Obj. Them

Third person, feminine.

Sing.	*Plur.*
Nom. She	Nom. They
Poss. Her's, or of her	Poss. Theirs, or of them
Obj. Her	Obj. Them

Third

Third perſon, neuter.

Sing.	*Plu.*
Nom. It	Nom. They
Poſſ. It's or of it	Poſſ. Theirs, or of them
Obj. It	Obj. Them

The poſſeſſive caſe of the perſonal pronouns, *viz.* mine, thine, ours, yours, his, her's, it's and theirs, may alſo be accounted and called pronominal adjectives.

I. thou, he, ſhe, it, we, ye, you, are called perſonal pronouns; becauſe they repreſent perſons or things.

My, thy, her, our, your, their, at the end of a ſentence, or in the anſwer to a queſtion, are changed into mine, thine, her's, ours, yours, theirs; as, This is her's: Whoſe book is this? Mine.——Theſe are called poſſeſſive pronouns; as they are the poſſeſſive caſes of the pronouns, declined above, and denote poſſeſſion.

Who, which, what, and alſo that, are called relative pronouns, becauſe they refer to a ſubſtantive going before, which ſubſtantive is, for that reaſon, called the antecedent; as, Bleſſed is the *man who* feareth the Lord, and keepeth his commandments.

Who, which, and what, are called interrogatives, when uſed in aſking queſtions; as, Who is this that cometh from Edom?

Who is thus declined,

Sing.	*Plu.*
Nom. Who	Nom. Who
Poſſ. Whoſe, or of whom	Poſſ. Whoſe, or of whom
Obj. Whom	Obj. Whom

Its compound whoſoever is alſo declined in a ſimilar manner.

Sing.

Sing.		*Plu.*	
Nom.	Whoſoever	Nom.	Whoſoever
Poſſ.	Whoſeſoever, or of whomſoever	Poſſ.	Whoſeſoever, or of whomſoever
Obj.	Whomſoever	Obj.	Whomſoever

What and which, have no variation of caſe, or number.

The pronominal adjectives, this and that, other, any, ſome, one, none, are called definitives, becauſe they define and limit the ſignification of the noun to which they belong, or are joined.

The two firſt of theſe are varied to expreſs number, and they have neither gender nor caſe; but *one* and *other* have the poſſeſſive caſe, one's and other's: as, one's own choice; another's woe, &c.

Singular.		*Plural.*	
	This		Theſe
	That		Thoſe
	Other		Others

Which laſt is uſed in the plural number only when its ſubſtantive is underſtood.

One is ſometimes uſed in an indefinite ſenſe, (like the French *on*) as, one thinks, one ſees, one ſuppoſes.

Each, every, either, are called diſtributives, becauſe they denote the perſons or things that make up a number, as taken *ſeparately*, or *ſingly*.

Own (which is an adjective; or perhaps more properly the participle *owen*, of the verb to *owe*, to be the right owner of a thing) and *ſelf* are joined to the poſſeſſives, my, our, thy, your, his, her, their, to expreſs emphaſis or oppoſition; as, I did it my own ſelf, i. e. and no one elſe; the latter alſo forming the reciprocal pronoun; as, he hurt himſelf.

Himſelf and themſelves are now generally, tho' improperly uſed in the nominative caſe, for hiſ-

ſelf

ſelf and themſelves; as, he came himſelf; they did it themſelves.

Adjectives.

An adjective * is a word added to a noun to expreſs its quality; as, good, bad, wiſe, fooliſh.

In Engliſh the adjective is not varied on account of gender, number, or caſe. The only variation or change, which it admits of, is that of the degrees of compariſon.

There are † three degrees of compariſon, the poſitive, the comparative, and the ſuperlative.

The

* Adjectives are very improperly termed *nouns adjective*, by Mr *Metcalfe*, Mr *Fenning*, and ſeveral other grammarians: but this is quite contrary to their own definition of an *adjective*. For how can an *adjective* be called a *noun*, when a *noun* is the name of a thing, and an *adjective* expreſſes the *quality* of that *noun* to which it is joined?

† To avoid the imputation of ſingularity, I have treated of the degrees of compariſon in the ſame manner as other grammarians, though at the ſame time I muſt beg leave to think it ſomewhat abſurd; both becauſe in the poſitive there is no compariſon at all, and becauſe the ſuperlative is a comparative as much as the comparative itſelf; thus, Homer was the *moſt* ſublime of all poets: Is it not evident that a compariſon is made between Homer and the other poets, as much as if the comparative (Homer was *more* ſublime than any of the poets) were uſed? I think then that the following method is preferable to the old one.

There is only one degree of compariſon, viz. the comparative, which produces a variation in the adjective; as, wiſe, wiſer. So that the adjective is varied by adding *r* to it when it ends in a vowel and *er* when it ends in a conſonant. This is the variation it admits of when two perſons or things are compared together; as, he is *wiſer* than you. He is *ſtronger* than I. But when more than two are compared the adjective is then varied by adding *ſt*, if it end with a vowel, and *eſt*, if it end with a conſonant; as, Solomon was the *wiſeſt* of men. Faith, hope, and love, theſe three, but the *greateſt* of theſe is love.

Vid. HARRIS's *Hermes*, Chap. XI.

The poſitive is that degree, wherein we ſimply expreſs the quality, as, great.

The comparative increaſes or leſſens the ſignification of the adjective to a greater degree; as wiſer, *leſs wiſe*.

The ſuperlative expreſſes the ſignification of the adjective in the higheſt degree of all; as, wiſeſt, *leaſt wiſe*.

So that the poſitive becomes comparative by adding *r* or *er*, and ſuperlative by adding *ſt*, or *eſt* to the end of it; and the adverbs *more* and *moſt* placed before the adjective have the ſame effect; as, wiſe, more wiſe, moſt wiſe.

Words of one ſyllable, for the moſt part, are compared by *er* and *eſt*; as, mild, milder, mildeſt; and words of two ſyllables by *more* and *moſt*; as, learned, more learned, moſt learned.

Adjectives of three or more ſyllables are compared by *more* and *moſt*; as, benevolent, more benevolent, moſt benevolent.

In ſome few words the ſuperlative is formed by adding the adverb *moſt* to the end of them; as, nethermoſt, uttermoſt, or utmoſt, undermoſt, uppermoſt, foremoſt.

Some few adjectives are irregular; as, good, better, beſt *; bad, worſe, worſt; little, leſs, leſt, and a few others.

Some

* Beſt for bet'ſt; worſt for wors'ſt; leſt for les'ſt. *Leaſt* is generally written inſtead of *leſt*, but altogether contrary to grammatical analogy. The ſuperlative adjective ought rather to be written without the *a (leſt)* and the conjunction might be written with the *a (leaſt)* for the ſake of diſtinction. Dr *Wallis*.

Adjectives of the comparative and ſuperlative degrees are formed alſo from prepoſitions and adverbs; as, before, former, formoſt (and firſt, as it were for'ſt); above, over, overmoſt; up, upper, upmoſt and uppermoſt, beneath, neather, neathermoſt; behind, hinder, hindmoſt and hindermoſt; late, later, lateſt, la'ſt; much and many (formerly *moe*) more moſt, as it were, mo'r, mo'ſt.

Some adjectives have no compariſon, becauſe their ſignifications do not admit of increaſe; as, one, two, three, all, each, every, either, any, ſome, &c.

Some few pronominal adjectives, as one, other, another; with *former* and *latter*, (which may be conſidered as pronominal adjectives) have the poſſeſſive caſe; as, *one's* own choice; teach me to feel another's woe; the Romans called Marcellus their ſword, and Fabius their buckler; the *former's* vigour mixed with the *latter's* ſteadineſs made a happy compound, very ſalutiferous to Rome.

Two comparatives and ſuperlatives are very improper, for we do not ſay more wiſer, more braver: or chiefeſt, extremeſt, or more wiſeſt *, &c. &c. but, wiſer, braver, chief, extreme, wiſeſt, &c. &c.

The word *leſſer* is ſometimes improperly uſed inſtead of *leſs*, as is alſo *worſer* inſtead of *worſe*.

Some of the beſt writers, both in proſe and verſe, have deviated from theſe rules, thus we meet with ſhadieſt, virtuouſeſt, famouſeſt, trifflingeſt, inventiveſt, powerfuleſt, in *Milton*, *Ray*, and others. But examples of this kind are not to be imitated.

Verb.

A verb is a word which ſignifies the acting or being of a perſon or thing.

There are two kinds of verbs, *tranſitive*, and *intranſive*.

The verb *tranſitive* expreſſes *an action*; as, to love, and neceſſarily implies *an agent*, (or perſon

* The double ſuperlative *moſt higheſt* is a phraſe peculiar to the old vulgar tranſlation of the Pſalms; where it acquires a ſingular propriety from the ſubject it is applied to.

who acts), and *an object* (or perſon *acted* upon); as *I* love *Thomas*: here the pronoun *I* repreſents the *agent*, and the proper noun *Thomas*, the *object*. In this caſe the *agent* goes *before* the *verb*, and is *followed* by the *object*: but the ſame meaning is expreſſed by the auxiliary verb *am*, and the paſt participle *loved*; thus, *Thomas is loved* by *me*: here the object *Thomas* goes *before* the auxiliary verb *is* with the paſt participle *loved*, and is *followed* by the *agent* with the prepoſition †.

A

† This has been called the paſſive verb; but properly ſpeaking, there is no paſſive verb in the Engliſh Language; for though *I am loved* is commonly called a *paſſive* verb, yet *loved* is *no part* of the *verb*, but a *participle*, or *adjective* derived of the verb *to love*. Dr *Aſh*, (whoſe obſervation this is) adds, "I am very ſenſible that the greateſt man *, perhaps that ever wrote on this ſubject, is of a different opinion. He ſays, 'There are three kinds of verbs; *active*, *paſſive*, and *neuter*.' And when he comes to the grammatical reſolution of this ſentence, 'In whom I *am* well *pleaſed*,' He tells us, that '*am* is the indicative mode, preſent time, and firſt perſon ſingular of the neuter verb, *to be*; *well*, an adverb; *pleaſed*, the paſſive participle of the verb *to pleaſe*, *making with the auxiliary verb* am *a paſſive verb*.'

"But in parſing, every word ſhould be conſidered as a diſtinct part of ſpeech; for though two or more words may be united to form a mode, a tenſe, or a compariſon; yet, it ſeems quite improper to unite two or more words to make a noun, a verb, an adjective, &c.

May not the author of the preſent piece be allowed, with all due reſpect to ſuch great authorities, to ſuggeſt, that the paſſive participle *pleaſed*, does not appear to him to *make with the auxiliary verb am*, a paſſive, but rather a neuter, or (more properly) an intranſitive verb: the words '*I am well pleaſed*' being equivalent to another tranſlation of the ſame paſſage, viz. '*In whom I entirely acquieſce.*' In this latter, the verb *acquieſce* is certainly intranſitive, expreſſing a *ſtate* or *condition* of *being*, the *event* being neither *action* nor *paſſion*; and are not the words *am pleaſed*, expreſſive of the ſame *ſtate* or *condition* of *being*? Is the *perception* of *pleaſure* or *acquieſcence* conveyed to any other object?

* *Dr.* LOWTH.

A verb *intranſitive* expreſſes the *being*, *ſtate*, or *condition* of any perſon or thing, where the *agent* and *object* acted upon coincide, and the *action* is *terminated* in the *verb* itſelf, and does not *paſs* over to any other *object*; as, *I am*, *I ſleep*, *I walk*, &c.

Intranſitive verbs are accompanied by words of near ſignification; as, to *live* a long *life*; to *die* a ſudden *death*.

A *tranſitive* verb, which includes both the *agent* and *object*, and conſequently expreſſes both *action* and *ſuffering*, is ſo called, becauſe the *action paſſes* over to ſome other *object*. But in an *intranſitive* verb, the *action* does not *paſs* on to another word, unleſs it be a word of a near ſignification.

The accidents of a verb are perſon, number, time and mode.

PERSON *and* NUMBER.

A verb has three perſons, viz. firſt, ſecond, and third; and two numbers, viz. ſingular and plural.

A verb, in ſome parts of it, varies its endings to agree with different perſons of the ſame number; as, I love, thou loveſt, he loveth, or loves; and alſo to agree with different numbers of the ſame perſon; as, thou loveſt, ye love, he loveth, they love.

TIME *or* TENSE.

Tenſe is the time that the verb ſpeaks in.

object? Is not then the paſſive verb *am pleaſed* (admitting it, according to cuſtom, to be called a *paſſive verb*) in this ſentence, evidently *intranſitive*? Moreover, with what propriety can a verb, ſuch as *to walk*, &c. which by almoſt all grammarians is defined as a word including both *action* and *ſuffering*, both the *agent* and *object*, be called *neuter*, i. e. including neither *action* nor *ſuffering*? Is not this a manifeſt contradiction of their own definition?

Time is divided into preſent, as, I have; paſt; as, I had; and future, as, I ſhall or will have *.

Tenſes or times are ſimple or compound. There are two tenſes which are ſimple, i. e. which are expreſſed without the aſſiſtance of any auxiliary verb, *viz.* the preſent, as, I love; and the paſt as, I loved. The reſt are compounded, i. e. they are varied by the aſſiſtance of auxiliary verbs.

MODE.

The mode or mood is the manner of repreſenting the action, paſſion, or being. When it is ſimply declared or indicated; as, I love; or when a queſtion is aſked; as, loveſt thou? it is called the indicative mode. When it is commanded or bidden; as, love thou, it is called the imperative: when the power, poſſibility, liberty, fitneſs, or propriety of doing a thing is expreſſed, it is then called the potential mode, and is known by the helping verbs, may, muſt, might, can, could, would, and ſhould: when it is ſubjoined as the end or deſign,

* This is certainly the moſt natural and obvious diſtinction of time, and by much the moſt agreeable to the idiom of our language, which delights in ſimplicity. It was not, it ſeems, enough to denote *indefinitely* mere *preſent*, *paſt*, or *future*; but it was neceſſary, on many occations, to define with more preciſion *what kind* of preſent, paſt, and future. Hence the multiplicity of futures, preterites, &c. with which all languages are found to abound, and which in Greek and Latin are expreſſed by an adequate number of variations, ſome at the beginning, others at the ending of the verb. The Engliſh language admits of no variation for modes, and only one for time; thus, from *write*, cometh *wrote*; from *give*, *gave*, &c. To expreſs time and mode we are compelled to uſe auxiliary verbs. The meaning of theſe auxiliaries may be known from the explanation given of them in the ſubſequent pages. In the analyſis of a ſentence, every word ſhould be conſidered as a diſtinct part of ſpeech:—For theſe reaſons, the various ſubdiviſions of tenſes into preterperfect, preterpluperfect, &c. are here omitted.——*Vid.* HARRIS's *Hermes*, Chap. VI. VII.

ſign, or mentioned under a condition, a ſuppoſition, or the like, having a conjunction before it, it is called the ſubjunctive; as, if I love; if thou love: when it is barely expreſſed, without any limitation of perſon or number, it is called the infinitive; as, to love.

But beſides theſe, there is another mode of the verb, *viz.* when it is expreſſed in a form in which it may be joined to a noun as its quality or accident, partaking thereby of the nature of an adjective, and therefore it is called a participle; as, loving, loved.

There are two participles; the preſent, *loving*; and the paſt, *loved*.

To expreſs the time of the verbs, the Engliſh uſes the aſſiſtance of other verbs, which are therefore called auxiliaries, or helping verbs.

The auxiliaries, or helping verbs are, do, have, ſhall or will, let, may muſt, can, be or am.—— They are thus varied, according to number, perſon, time, and mode.

D O.

Indicative mode.

Preſent tenſe.

Sing.		*Plur.*	
1 I do		We	
2 * Thou doſt, *or* you do		Ye	} do
3 He doth, *or* does		They	

Paſt

* *Thou*, in the polite, and even in the familiar ſtyle is diſuſed, and the plural *you* is employed inſtead of it; we ſay You have, not thou haſt. Though in this caſe, we apply *you* to a ſingle perſon, yet the verb too muſt agree with it in the plural number: it muſt neceſſarily be You have; not You haſt. *You was*, the ſecond perſon plural of the pronoun, placed in agreement with the firſt or third perſon ſingular of the verb, is an enormous ſoleciſm; and yet

Paſt Tenſe.

Sing.		*Plur.*
1. I did		
2. Thou didſt, *or* you did	We, Ye, They	did
3. He did		

Participle.

Pre. Doing | *Paſt.* Done

HAVE.

Preſent Tenſe.

Sing.		*Plur.*
1. I have		
2. Thou haſt, *or* you have	We, Ye, They	have
3. He hath, *or* has		

Paſt Tenſe.

Sing.		*Plu.*
1. I had		
2. Thou hadſt, *or* you had	We, Ye, They	had
3. He had		

Participle.

Pre. Having | *Paſt.* Had

SHHLL.

yet authors of the firſt rank have inadvertently fallen into it;—'Knowing that you *was* my old maſter's good friend.' ADDISON, *Spec.* No. 517.—'if you *was* here.' SWIFT.' The ſolemn ſtyle admits not of you for a ſingle perſon. This has led Mr. POPE into a great impropriety, in the beginning of his Meſſiah:

——"O *thou* my voice inſpire,
Who *touch'd* Iſaiah's hallow'd lips with fire."

The ſolemnity of the ſtyle would not admit of *you* for *thou*, in the pronoun; nor the meaſure of the verſe *touchedſt* or *did touch*, in the verb; as it indiſpenſably ought to be in the one or other of theſe two forms, You who touched, or Thou who touchedſt, or didſt touch. *Thou* and *you*, in the ſame ſentence, are uſed improperly; as,

Now, now, I ſeize, I claſp *thy* charms,
And now *you* burſt, ah cruel from my arms!

SHALL *or* WILL.

Abſolute Form.

Sing.		*Plu.*	
1. I ſhall, *or* will	We	}	
2. Thou ſhalt, *or* wilt *	Ye	}	ſhall, *or* will
3. He ſhall, *or* will	They	}	

Conditional Form.

Sing.		*Plur.*	
1. I ſhould, *or* would	We	}	
2. Thou ſhouldſt, *or* wouldſt	Ye	}	ſhould, *or* would
3. He ſhould, *or* would	They	}	

LET.

Imperative Mood.

Sing.	*Plur.*
1. Let me †	Let us
3. Let him	Let them

MAY *or* CAN.

Potential Mood.

Abſolute Form.

Sing.		*Plur.*	
1. I may, *or* can	We	}	
2. Thou mayſt, *or* canſt	Ye	}	may, *or* can
3. He may, *or* can	They	}	

Con.

* This is the formation of the auxiliary verb *will;* but there is alſo a regular verb (viz. *to will*) which is formed regularly in its perſons; as, I will, thou willeſt, he willeth or wills, &c.

† Some grammarians will not allow the imperative mode to have a firſt perſon; 'No perſon can command himſelf,' ſay they: but others, with perhaps more propriety, conſider the imperative mode as including requeſt, as well as command, and hence call it the precative mode; admitting a firſt perſon in both numbers; as, *Let me drink*, I pray thee; *Let us* never be weary in well doing, &c. &c.

Vid. HARRIS's *Hermes*, Chap. VIII.

Conditional Form.

Sing.	*Plur.*
1. I might, *or* could	We
2. Thou mightſt, *or* couldſt	Ye } might, *or*
3. He might, *or* could	They } could

TO BE.

Indicative Mode.

Preſent Time.

Sing.	*Plu.*
1. I am	We
2. Thou art	Ye } are
3. He is	They }

Or,

Sing.	*Plur.*
1. I be	We
2. Thou beeſt	Ye } be
3. He be *	They }

Paſt Time

Sing.	*Plur.*
1. I was	We
2. Thou waſt	Ye } were
3. He was	They }

Future Time.

Firſt Perſon Sng. I ſhall, *or* will be.

Imperative Mode.

Sing.	*Plur.*
1. Let me be	Let us be
2. Be thou	Be ye
3. Let him be	Let them be

Poten.

* I think it be thine.

If thou *beeſt* he, but Oh! how fallen.

Be, in this tenſe, is obſolete; eſpecially in the third perſon.

Potential Mode.

Preſent Time.

Firſt Perſon Sing. I may, *or* can be, &c.

Paſt Time.

I might be, Thou mightſt be, &c.

Subjunctive Mode.

Preſent Time.

Sing.		*Plur.*	
1. I	be	We	be
2. Thou		Ye	
3. He		They	

Paſt Time.

Sing.	*Plur.*
1. I were	We
2. Thou wert	Ye were
3. He were	They

Infinitive Mode.

Pre. To be | *Paſt.* To have been

Participle.

Pre. Being | *Paſt.* Been

A VERB TRANSITIVE is thus varied according to perſon, number, time and mode.

Indicative Mode.

Preſent Time.

Sing.	*Plur.*
1. I love, *or* do love	We
2. Thou loveſt, *or* doſt love	Ye love, *or* do love
3. He loveth, *or* doth love	They

Paſt

Paſt Time.

Sing.	*Plur.*
1. I loved, *or* did love	We } loved, *or* did
2. Thou lovedſt, *or* didſt love	Ye } loved, *or* did
3. He loved, *or* did love	They } love

Future Time.

Sing.	*Plur.*
1. I ſhall, *or* will love	We } ſhall, *or* will
2. Thou ſhalt, *or* wilt love	Ye } ſhall, *or* will
3. He ſhall, *or* will love	They } love

Imperative Mode.

Sing.	*Plur.*
1. Let me love	Let us love
2. Love thou, *or* do thou love	Love ye, *or* do ye love
3. Let him love	Let them love

Potential Mood.

Preſent Time.

Firſt Perſon Sing. I may, *or* can love, &c.

Paſt Time.

Sing. I might, could, would, *or* ſhould love, &c.

Subjunctive Mode IF.

Preſent Time.

Sing.	*Plur.*
1. I love	We love
2. Thou love	Ye love
3. He love	They love

Paſt.

Paſt Time.

Sing. If I might love, &c.

Infinitive Mode.

Pre. To love | *Paſt.* To have loved

Participle.

Pre. Loving | *Paſt.* Loved

In diſcourſe we have often occaſion to ſpeak of time, not only as *preſent*, *paſt*, and *future*, at *large* and *undeterminately*; but alſo as ſuch, with ſome particular *diſtinction* and *limitation*; that is, as *paſſing* or *finiſhed*; as *imperfect* or *perfect*: thus,

Indefinite, or *undetermined Time*,

Preſent.	*Paſt*,	*Future.*
I love	I loved	I ſhall, *or* will love

Preſent imperfect:	I am *(now)* loving
Preſent perfect:	I have *(now)* loved
Paſt imperfect:	I was *(then)* loving
Paſt perfect:	I had *(then)* loved
Future imperfect:	I ſhall *(then)* be loving
Future perfect:	I ſhall *(then)* be loved.

It is needleſs here to ſet down at large the ſeveral variations of the definite times; as they conſiſt only in the proper variations of the auxiliary, and joined to the preſent or perfect participle; which have been already given.

OBSERVATIONS on the AUXILIARIES.

Do and *did* mark the action, or the time of the action, with greater force and diſtinction; as, I *do* love thee; thou *didſt* call me.

They are alſo uſed when a queſtion is aſked, or a thing denied. They alſo ſupply the place of other verbs, and make the repetition of them unneceſſary; as,

He loves not plays,
As thou *doſt*, Anthony.

That is, as *thou doſt love* them.

Let does not only expreſs permiſſion, but alſo praying, exhorting, commanding.

Muſt, which admits of no variation, denotes neceſſity; as, I muſt go.

Will *, in the firſt perſon ſingular, or plural, promiſes, or threatens; in the ſecond and third perſons only fortells: *ſhall*, on the contrary, in the firſt perſon ſimply fortells, in the ſecond and third perſons promiſes, commands or threatens. If a queſtion is aſked, juſt the contrary of this generally takes place; thus, I *ſhall* go, you *will* go, expreſs event only; but, *will* you go? imports intention; and *ſhall* I go? refers to the will of another. But again, he *ſhall* go, and *ſhall* he go? both imply will, expreſſing or referring to a command.

Would denotes inclination of will, and *ſhould* obligation: but they both vary their meaning.

Do

* *Shall* and *ſhould* were formerly uſed inſtead of *will* and *would*, without any attention to the abovementioned diſtinctions.

Do and *have* make the preſent time; *did, had* * the paſt; *ſhall, will*, the future; *let* is employed in forming the imperative mode; *may, might, could, would, ſhould*, in forming the ſubjunctive.—The prepoſition *to*, placed before the verb, makes the infinitive mode.

Ought ſignifies obligation, and duty, and is only uſed before the infinitive; as, I *ought* to learn.

In the preceeding variation of the tranſitive verb, the agent goes before the verb, and is followed by the object; but in the following form, the object goes before the auxiliary and participle, and is followed by the agent. The former of theſe has, by grammarians, been called the active, and the latter the paſſive voice; but, improperly. *Vide* NOTE, p. 16, 17.

Indicative Mode.

Preſent Time.

Sing. I am loved, &c.

Paſt Time

Sing. I was loved, &c.

Future Time.

Sing. I ſhall, *or* will be loved, &c.

* I *had* rather, is improperly (though frequently) uſed either as an active, or an auxiliary verb; for *had*, being the paſt time, cannot be uſed with propriety to ſignify the time preſent: "In truth, it ſeems to have ariſen from a "mere miſtake in reſolving the familiar and ambiguous "abbreviation, *I'd* rather, into I *had* rather, inſtead of "I *would* rather; which latter is the regular, analagous "and proper expreſſion."

Imperative Mode.

Sing.	*Plur.*
1. Let me be loved	Let us be loved
2. Be thou loved	Be ye loved
3. Let him be loved	Let them be loved

Potential Mood.

Preſent Time.

Sing. I may, *or* can be loved, &c.

Paſt Time.

Sing. I might, could, would, *or* ſhould be loved, &c.

Subjunctive Mode IF.

Preſent Time.

Sing. If I be loved, &c.

Infinitive Mode.

Pre. To be loved.
Paſt. To have, *or* had been loved.

The intranſitive verb is ſometimes formed by the auxiliaries; as, I *am* come; I *was* gone, &c.

Intranſitive verbs are ſometimes improperly uſed as tranſitive; as, Go *flee* thee away into the land of Judah: And tranſitive verbs are ſometimes improperly made intranſitive; as, He thought to *ingratiate* with him by calumniating me.

Of IRREGULAR VERBS.

In Engliſh, both the paſt time active, and the participle paſt or paſſive, are formed by adding *ed* to the verb; or *d* only, when the verb ends in *e*; as, *turn, turned; love, loved.*

All verbs that vary from this rule, are called irregular.

The

The nature of our language inclines us to contract even our regular verbs; thus, *loved, turned*, are commonly pronounced in one ſyllable, *lov'd, turn'd;* and *lovedeſt, turnedeſt*, are pronounced in two ſyllables, *loved'ſt, turned'ſt.*

The contraction is ſtill greater in the third perſon of the verb, thus, *loveth, turneth*, are contracted into *lov'th, turn'th;* and theſe, for the ſake of an eaſier pronunciation, become *loves, turns.*

Verbs ending in *ch, ck, p, v, ll, ſ,*, in the paſt time active, and the participle perfect or paſſive, drop one of the double letters, and change *ed* into *t;* as, *dwelt, ſnatcht, paſt, pluckt, wrapt, mixt, ſtuft, checkt*, inſtead of *dwelled, ſnatched, paſſed, plucked, wrapped, mixed, ſtuffed, checked;* from the verbs to *ſnatch, paſs, pluck, wrap, mix, ſtuff, check.*

Verbs ending in *l, m, n, p*, after a diphthong, follow the ſame rule, and either ſhorten the diphthong, or change it into a ſingle vowel; as, *felt, dreamt, meant, ſlept*, for *feeled, dreamed, meaned, ſleeped.*

Thoſe that end in *ve* change *ve* alſo into *f;* as, *leave, left; bereave, bereft.*

The preceding verbs are to be conſidered not as irregular, but as contracted only; in moſt of them the entire form is preferable to the contracted.

All irregular verbs in Engliſh (except they be compounded) are of one ſyllable.

Irregulars by Contraction.

Some verbs ending in *d* or *t* have the preſent, paſt time, and paſt participle all alike; as,

Preſent.	*Paſt.*	*Participle.*
Burſt	burſt	burſt, burſten
caſt	caſt	caſt, caſten
coſt	coſt	coſt
cut	cut	cut

Preſent.	*Paſt.*	*Participle.*
hit	hit	hit
hurt	hurt	hurt
knit	knit	knit
let	let	let
put	put	put
rent	rent	rent
rid	rid	rid
ſet	ſet	ſet
ſhed	ſhed	ſhed
ſhred	ſhred	ſhred
ſhut	ſhut	ſhut
ſlit	ſlit	ſlit
ſplit	ſplit	ſplit, ſplitted
ſpread	ſpread	ſpread
thruſt	thruſt	thruſt

Theſe following have both the regular and irregular form.

Preſent.	*Paſt.*	*Participle.*
Lift	lift, lifted	lift, lifted
quit	quit, quitted	quit, quitted
wet,	wet, wetted	wet, wetted

Others in the paſt time, and participle ſhorten the diphthong or vowel, or change *d* into *t*.

Preſent.	*Paſt.*	*Participle.*
Beat	beat	beat, beaten
bleed	bled	bled
breed	bred	bred
feed	fed	fed
lead	led	led
lend	lent	lent
loſe	loſt	loſt
meet	met	met
read	read	read

rend

Preſent.	*Paſt.*	*Participle.*
rend	rent	rent
ſell	ſold	ſold
ſend	ſent	ſent
ſpeed	ſped	ſped
ſpend	ſpent	ſpent
ſtand	ſtood	ſtood
tell	told	told

Of theſe the following have both the regular and irregular form:

Preſent	*Paſt.*	*Participle.*
Bend	bended, bent	bended, bent
build	builded, built	builded, built
geld	gelded, gelt	gelded, gelt
gild	gilded, gilt	gilded, gilt
gird	girded, girt	girded, girt
light	lighted, light	lighted, light
ſweat	ſweated, ſweat	ſweaten, ſweat

Others, not ending in *d* or *t*, are likewiſe contracted.

Preſent.	*Paſt.*	*Participle.*
Dare	durſt	durſt *for* dared
clothe	clad	clad — clothed
flee	fled	fled — flee-ed
have	had	had — haved
lay	laid	laid — layed
make	made	made — maked
ſay	ſaid	ſaid — ſayed
ſhoe	ſhod	ſhod — ſhoe-ed

Irre-

Irregulars in ght.

The paſt time and participle end in *ght*, and the vowel or diphthong of the preſent is changed into *au* or *ou*.

Preſent.	*Paſt.*	*Perticiple.*
Bring	brought	brought
buy	bought	bought
catch	caught	caught
fight	fought	fought, foughten
freight	freighted	freighted, fraught
ſeek	fought	fought
teach	taught	taught
think	thought	thought
work	wrought	wrought

Irregulars in en.

In theſe verbs the paſt time changes the vowel or diphthong of the preſent tenſe; and the participle ends in *en* or *n*, when a vowel or liquid goes before, and ſometimes alſo changes the vowel or diphthong.

Preſent.	*Paſt.*	*Participle*
Abide	abode	born
bear	bore, born	bidden
bid	bade	bitten
bite	bit	blown
blow	blew	broken
break	brake, broke	chidden
chide	chid	cholen
chooſe	choſe	done *
do	did	drawn
draw	drew	driven
drive	drove	eaten
eat	ate	fallen
fall	fell	

* *Done for doen.*

fly

Preſent.	*Paſt.*	*Participle.*
fly	flew	flown
forſake	forſook	forſaken
freeze	froze	frozen
get	gat, got	gotten
give	gave	given
grow	grew	grown
hide	hid	hidden
hold	held	holden
know	knew	known
lie	lay	lain, lien
ride	rode	ridden
riſe	roſe	riſen
ſee	ſaw	ſeen
ſeethe	ſod	ſodden
ſhake	ſhook	ſhake, † ſhaked
ſhear	ſhore	ſhorn
ſtrive	ſtrove	ſtriven
ſet	ſat	ſitten, † ſat
ſlay	ſlew	ſlain
ſlide	ſlid	ſlidden
ſmite	ſmote	ſmitten
ſpeak	ſpake, ſpoke	ſpoken
ſpit	ſpat	ſpitten
ſteal	ſtole	ſtolen, ſtoln
ſtride	ſtrode	ſtridden
ſtrike	ſtruck	ſtricken
ſwear	ſware, ſwore	ſworn
take	took	taken
tear	tare, tore	torn
throw	threw	thrown
tread	trode	troden
wear	ware, wore	worn
weave	wove	woven
write	wrote, write	written

Some

† *Shaken* and *ſat* are uſed improperly as participles, inſtead of ſhaked and ſitten: as, His conſtancy is not to be *ſhaken*; The parliament had *ſat* two months, &c.

Some of theſe have the regular form in the paſt time or participle; and others in both paſt time and participle.

Preſent.	*Paſt.*	*Participle.*
Awake	awoke, awaked	awaked
cleave	clave, cleaved	cloven
climb	clomb,	climbed
creep	crope, creeped	creeped, crept
crow	crew	crowed
dig	dug, digged	digged
heave	have, heaved	hoven, heaved
help	helped	holpen, helped
melt	melted	molten, melted
ſhine	ſhone, ſhined	ſhined
ſtrive	ſtrove, ſtrived	ſtriven, ſtrived
ſwell	ſwelled	ſwollen, ſwelled
thrive	throve, thrived	thriven

The following are only irregular in the participle.

Preſent.	*Paſt.*	*Participle.*
Bake	baked	baken, baked
grave	graved	graved, graven
hew	hewed	hewen, hewed
lade	laded	laden
load	loaden	loaden, loaded
mow	mowed	mowen, mowed
rive	rived	riven
ſaw	ſawed	ſawen, ſawed
ſhave	ſhaved	ſhaven, ſhaved
ſhew, *or* ſhow	ſhewed, *or* ſhowed	ſhewn, ſhewed *or* ſhown
ſow	ſowed	ſown
ſtraw	ſtrawed	ſtrawn
ſtrew, *or* ſtrow	ſtrewed, *or* ſtrowed	ſtrewed, ſtrawed, *or* ſtrowed
wax	waxed	waxen, waxed
wreath	wreathed	wreathen
writhe	writhed	writhen, *or* wreathed

Some

Some verbs, which change *i* ſhort into *a*, or *u* and *i* long into *ou*, have dropped the termination *en* into the participle.

Preſent.	*Paſt.*	*Participle.*
Begin	began	begun
bind	bound	bound
cling	clang, clung	clung
come	came	come
drink	drank	drunk
find	found	found
fling	flung	flung
grind	ground	ground
hang	hung	hung
ring	rang, rung	rung
run	ran	run
ſhoot	ſhot	ſhot, ſhotten
ſhrink	ſhrank, ſhrunk	ſhrunk
ſing	ſang, ſung	ſung
ſink	ſank, ſunk	ſunk
ſling	ſlang, ſlung	ſlung
ſlink	ſlunk	ſlunk
ſpin	ſpan, ſpun	ſpun
ſpring	ſprang, ſprung	ſprung
ſtick	ſtuck	ſtuck
ſtink	ſtank, ſtunk	ſtunk
ſtring	ſtrung	ſtrung
ſwim	ſwam, ſwum	ſwum
ſwing	ſwung	ſwung
win	won	won
wind	wound	wound
wring	wrung	wrung

To the irregular verbs are to be added the defective, which are not only, for the moſt part, irregular, but alſo want ſome of their parts.

The following, being moſtly auxiliary, or helping verbs, are defective:

Pre.

Some of theſe have the regular form in the paſt time or participle; and others in both paſt time and participle.

Preſent.	*Paſt.*	*Participle.*
Awake	awoke, awaked	awaked
cleave	clave, cleaved	cloven
climb	clomb,	climbed
creep	crope, creeped	creeped, crept
crow	crew	crowed
dig	dug, digged	digged
heave	have, heaved	hoven, heaved
help	helped	holpen, helped
melt	melted	molten, melted
ſhine	ſhone, ſhined	ſhined
ſtrive	ſtrove, ſtrived	ſtriven, ſtrived
ſwell	ſwelled	ſwollen, ſwelled
thrive	throve, thrived	thriven

The following are only irregular in the participle.

Preſent.	*Paſt.*	*Participle.*
Bake	baked	baken, baked
grave	graved	graved, graven
hew	hewed	hewen, hewed
lade	laded	laden
load	loaden	loaden, loaded
mow	mowed	mowen, mowed
rive	rived	riven
ſaw	ſawed	ſawen, ſawed
ſhave	ſhaved	ſhaven, ſhaved
ſhew, *or* ſhow	ſhewed, *or* ſhowed	ſhewn, ſhewed *or* ſhown
ſow	ſowed	ſown
ſtraw	ſtrawed	ſtrawn
ſtrew, *or* ſtrow	ſtrewed, *or* ſtrowed	ſtrewed, ſtrawed, *or* ſtrowed
wax	waxed	waxen, waxed
wreath	wreathed	wreathen
writhe	writhed	writhen, *or* wreathed

Some

Some verbs, which change *i* ſhort into *a*, or *u* and *i* long into *ou*, have dropped the termination *en* into the participle.

Preſent.	*Paſt.*	*Participle.*
Begin	began	begun
bind	bound	bound
cling	clang, clung	clung
come	came	come
drink	drank	drunk
find	found	found
fling	flung	flung
grind	ground	ground
hang	hung	hung
ring	rang, rung	rung
run	ran	run
ſhoot	ſhot	ſhot, ſhotten
ſhrink	ſhrank, ſhrunk	ſhrunk
ſing	ſang, ſung	ſung
ſink	ſank, ſunk	ſunk
ſling	ſlang, ſlung	ſlung
ſlink	ſlunk	ſlunk
ſpin	ſpan, ſpun	ſpun
ſpring	ſprang, ſprung	ſprung
ſtick	ſtuck	ſtuck
ſtink	ſtank, ſtunk	ſtunk
ſtring	ſtrung	ſtrung
ſwim	ſwam, ſwum	ſwum
ſwing	ſwung	ſwung
win	won	won
wind	wound	wound
wring	wrung	wrung

To the irregular verbs are to be added the defective, which are not only, for the moſt part, irregular, but alſo want ſome of their parts.

The following, being moſtly auxiliary, or helping verbs, are defective:

Preſent.	*Paſt.*	*Participle.*
Am	was	been
can	could	
go	went	gone
may	might	
muſt		
ought	ought	
quoth	quoth	
ſhall	ſhould	
weet, wit, *or* wot	wot	
will	would	
wiſt	wiſt	

The *paſt time* *, and *paſſive participle* are alike in all our *regular* verbs; though very different in many *irregulars*. Inattention to this obſervation has introduced a barbarous idiom of ſpeech, which prevails very much in common converſation, and is too much authoriſed by the example of ſome of our beſt writers. Thus we ſay, he *begun*, for he *began*; he *drunk*, for he *drank*; he *run*, for he *ran*. And the paſt time is frequently uſed inſtead of the participle; as, I had *wrote*, for I had *written*; I have *drank*, *choſe*, *bid*, &c. for I have *drunk*, *choſen*, *bidden*, &c.

Whatever ſanction cuſtom may have given, and now gives to this kind of errors; yet the abſurdity of them is manifeſt. We ſhould be immediately ſhocked at ſuch expreſſions as, I have *knew*, I have *ſaw*, I have *gave*, &c. But our ears are grown familiar with I have *wrote*, I have *drank*, I have *bore*, &c. which are altogether as barbarous.

* *Vid.* HARRIS's *Hermes Chap.* x.

Adverb.

Adverbs.

An Adverb is a word *added** to a verb, an adjective, or another adverb, to denote ſome circumſtance of an action or quality; as, the time, place, motion, quantity, quality, demonſtration, &c. &c.

The principal adverbs are the following:

Adverbs of time; as, afore, again, already, always, any while, any longer, at any time, before, by and by, daily, ever, henceforth, henceforward, hereafter, heretofore, hourly, immediately, inſtantly, lately, long ago, long ſince, how long, ſo long, never, now, often, oftentimes, preſently, quickly, ſeldom, ſometime *or* ſometimes, then, to-day, to-morrow, when, yeſterday, yearly.

Adverbs of affirmation; as, certainly, indeed, truly, undoubtedly, verily, yea, yes.

Adverbs of compariſon; as, alike, almoſt, alſo, as, as it were, far otherwiſe, leſs, leaſt, more, rather, than.

Adverbs of negation, or denying; as, nay, no, not, by no means, in no wiſe, not at all.

Adverbs of aſking; as, how, how ſo, whether, why, wherefore.

Adverbs of doubting; as, by chance, haply, peradventure, perhaps.

Adverbs of indication; as, behold, lo.

Adverbs of explaining; as, to wit, namely.

Adverbs of number; as, frequently, how many, many times, often, oftentimes, once, twice, thrice, rarely, ſeldom, together.

Adverbs of order; as, at firſt, firſt of all, furthermore, ſecondly, thirdly, fourthly, finally, laſtly.

Adverbs of place; as, above, any where, any whither, any further, apart, backward, below, downward, elſewhere, every where, forward, hence, here,

* The natural *Appendage* of a verb.—HARRIS's *Hermes*, Chap. XI.

herein, hither, hitherward, thither, thitherward, toward *or* towards, upward *or* upwards, whence, where, whither, whitherſoever, whitherward.

Adverbs of quantity; as, any more, enough, how much, how little, how great, ſufficient, ſome, what, ſomething, nothing.

Adverbs of quality; as, well, ill, bravely; and all adverbs ending in *ly*, which are derived from adjectives; as, conſtantly, prudently, diligently, juſtly, wiſely, &c. &c. &c.

Adverbs derived from adjectives, and ending in *ly*, as gladly, hardly, &c. were formerly compared by *er*, and *eſt*; as, gladly, gladlier, gladlieſt; hardly, hardlier, hardlieſt; but this mode of comparison is now obſolete. They are compared by *more* and *moſt*; as, wiſely, more wiſely, moſt wiſely; gladly, more gladly, moſt gladly, &c. &c.

Adverbs in Engliſh admit of no variation, except ſome few of them, which have the degrees of comparison; as, often, oftener, ofteneſt; ſoon, ſooner ſooneſt.

Some are irregular in their compariſon, like the irregular adjectives, from which they are derived; as, badly, worſe, worſt; well, better, beſt.

Adverbs are derived from proper names *, as when from *Socrates* and *Demoſthenes*, we derive *Socratically* and *Demoſthenically*. 'Twas *Socratically* reaſoned, we ſay; 'twas *Demoſthenically* ſpoken.

Preposition.

The preposition is a word commonly put before other words, and ſerves to connect them with one another, and to ſhew the relation between them.

The Engliſh prepoſitions are, above, about, after, afore, againſt, among *or* amongſt, amidſt, around, at, before, behind, below, beneath, beſide, *or* beſides, between, betwixt, beyond, by, down, for,

* HARRIS.

for, from, in, into, near, nigh, of *or* off, on *or* upon, out *or* out of, over, through *or* thorough, throughout, till *or* until, to *or* unto, toward *or* towards, under, underneath, up, with, within, without.

Beſides theſe there are other prepoſitions uſed in compoſition of words; as, *a*, *be*, *con*, &c. in abide, aboard, (*i. e.* on board) bedeck, conjoin, &c. Theſe are called inſeparable prepoſitions.

Conjunction.

The conjunction connects or joins together ſentences; ſo as, out of two, to make one ſentence.

Thus, "You *and* I *and* Peter rode to London," is one ſentence made up of theſe three, by the conjunction *and* twice employed: "You rode to London; I rode to London; Peter rode to London." Again, "You *and* I rode to London, *but* Peter ſtaid at home," is one ſentence made up of three, by the conjunctions *and* and *but*; both of which equally connect the ſentences, but the latter expreſſes an oppoſition to the ſenſe. The firſt is therefore called a conjunction *copulative*, the other a conjunction *diſjunctive*.

Copulative conjunctions expreſs addition; as, and, alſo, both, as well as, likewiſe.

Condition, or ſuppoſition; as, if provided, as, ſo that.

Cauſe or reaſon; as, becauſe, for

Motive or inducement; as, that.

Inference; as, therefore, then.

Diſjunctive conjunctions expreſs oppoſition of meaning, in different ways; as, but, or, nevertheleſs, unleſs, &c.

Inter-

Interjection.

An interjection is a word which expreſſes ſome ſudden emotion of the mind; as, O! alas! &c.

The different paſſions have different interjections to expreſs them.

Admiration; as, heigh! heighday! ſtrange!
Addreſs; as, O! hark ye!
Conſideration; as, hugh! hum!
Clamor; as, halloo! hark!
Diſdain; as, piſh! pſhaw! pugh! pho!
Grief and pain; as, alas! ah me! ho! heigh ho!
Laughter and joy; as, ha, ha, ha! O brave! huzza!
Salutation; as, hail!
Silence; as, huſh! 'ſt!
Surprize; as, aha! hah!

There are many more interjections which may eaſily be known, and therefore need not be enumerated.

Nouns are ſometimes uſed as interjections; as, for ſhame! with a miſchief! &c.

SENTENCES.

A Sentence is a number of words expreſſed in ſuch form, and placed in ſuch order, as to make a complete ſenſe.

Sentences are *ſimple* or *compounded*.

A *ſimple* ſentence hath in it but one noun or ſubject of diſcourſe, and one finite verb; that is, a verb in the indicative or ſubjunctive mood.

A ſentence is *compounded*, when two or more ſimple ſentences are joined together.

Syntax, or *conſtruction*, is the proper placing of words in a ſentence, and conſiſts of two parts; *viz.*

viz. *concord* or *agreement*, and *regimen* or *government*.

Concord is when two words agree with each other in the ſame caſe, number, gender or perſon.

Government is when one word requires the other to be put in a particular caſe, number, gender, perſon or mode.

Concord.

There are four concords, or ways of agreement in the Engliſh language.

1. The nominative caſe and the verb.
2. The ſubſtantive and the adjective.
3. The antecedent and the relative.
4. The ſubſtantive and the ſubſtantive.

1*ſt* Concord. *The nominative caſe and the verb.*

5. A verb agrees with its nominative caſe in number and perſon; as, I read, thou writeſt, he learns: where *I*, *thou*, and *he* being the firſt, ſecond, aud third perſons, the verbs *read*, *writeſt*, and *learns*, muſt be of the firſt, ſecond, and third perſons reſpectively.

6. There can be no nominative caſe in a ſentence without a verb; thus, it is improper to ſay, The Phariſees they are hypocrites. So that every verb, except in the infinitive mood or participle, hath its nominative caſe either expreſſed or underſtood, as,

Awake, ariſe, or be for ever fall'n.

That is,

Awake *ye*, ariſe *ye*, or be *ye* for ever fall'n.

7. In an interrogative ſentence, or when a queſtion is aſked, or when the verb is intranſitive, the nominative caſe follows the principal verb, or the auxiliary; as, Did Alexander conquer the Perſians?—Was there a man?

8. In an imperative ſentence, when a thing is commanded to be, do, ſuffer or not, the nominative caſe follows the principal verb, or the auxiliary; as, Go thou traitor, or, do thou go: or the auxiliary *let* with the objective caſe after it is uſed; as, *let us* be gone.

9. The verb *am*, and verbs of naming and geſture have a nominative both before and after them; as, a calf becomes an ox;—Plautus is accounted a poet;—*I* am *he*.

10. Sometimes the infinitive mood, or part of a ſentence, is the nominative caſe to the verb; as, to *play* is pleaſant.

11. Two or more nouns in the ſingular number joined together by one or more copulative conjunctions, have verbs, nouns and pronouns, agreeing with them in the plural number; as, Socrates and Plato were the moſt eminent philoſophers of Greece. But ſometimes, after an enumeration of particulars thus connected, the verb follows in the ſingular number, and is underſtood as applied to each of the preceding terms; as, Sand and ſalt and a maſs of iron is eaſier to bear than a man without underſtanding

12. If the ſingulars ſo joined are of ſeveral perſons, the ſecond perſon takes place of the third, and the firſt of both; as, he and you and I won it, at the hazard of our lives.——You and he ſhared it between you.

13. A noun of multitude, or ſignifying many, requires the verb or pronoun either in the ſingular or plural number, according to the unity or plurality of the idea which it conveys; as, the aſſembly *was* very numerous, much more properly than *were* very numerous.—The aſſembly of the wicked *have* incloſed me, more properly than *hath* incloſed me.

2*d* Concord. *The ſubſtantive and the adjective.*

14. The adjective in Engliſh having no variation of caſe, gender, or number, cannot but agree with its ſubſtantive in theſe reſpects; as, a good boy; a man learned and religious; Alexander the Great; the demonſtrative (or definitive) pronominal adjectives, *this* and *that* being excepted, which agree with their ſubſtantives in number; as, this man, theſe men; that man, thoſe men.

15. The diſtributive pronouns, *each*, *every*, *either*, agree with nouns, pronouns and verbs, in the ſingular number only; as, each man to his own buſineſs; every tree is known by its fruit; he loves neither, nor does either love him: Unleſs the plural noun convey a collective idea; as, every ten years.

Note. *Each* ſignifies both of them, taken diſtinctly or ſeparately. *Either*, properly ſignifies only the one or the other of them taken diſjunctively.

16. Nouns of meaſure, number and weight, are ſometimes joined in the ſingular number, with numeral adjectives, denoting plurality; as, fifty foot, ſix ſcore.

3*d* Concord. *The antecedent and the relative.*

17. Every relative agrees with its antecedent, or the word going before it either expreſſed or underſtood, in gender and number; as, The man who * ſteals my purſe, ſteals traſh.

18. The

* The pronoun *that* is uſed indifferently, both of perſons and things; but, perhaps, would be more properly confined to the latter. *That* has been uſed improperly inſtead of *what*; as, including the relative *which*, We ſpeak *that* we know: more properly, We ſpeak *what* we know. So, likewiſe, the neuter pronoun *it*; as, This is *it* men mean by juſtice: more properly, This is *what* (or *the thing which*) men mean by juſtice.

18. The relative *who* is applied to perſons either male, or female and is the nominative to the verb when no other nominative comes between it and the verb; as, the God who preſerveth me.

4*th* Concord. *The ſubſtantive and the ſubſtantive.*

19. One ſubſtantive agrees with another ſignifying the ſame thing in caſe; as, the city Athens; Demoſthenes the orator; Homer the poet.

20. Sometimes two ſubſtantives are linked together by a mark of conjunction, the former taking to itſelf the nature of an adjective; as, ſea-water, land-tortoiſe, foreſt-tree.

GOVERNMENT.

Of Subſtantives.

21. One ſubſtantive governs another ſignifying a different thing in the poſſeſſive; as, God's grace, or the grace of God.

Of Pronouns.

22. When a nominative caſe comes between the relative and the verb, the relative is governed by ſome word in its own member of the ſentence; as, The God who preſerveth me; *whoſe* I am, and *whom* I ſerve; He *whom* you ſeek.

23. An interrogative phraſe, or ſentence, and the word, phraſe, or ſentence which anſwers it, muſt be of the ſame caſe, tenſe, mood, &c. as, Who wrote this? I —Whoſe book is this? Mine. —What are you doing? I am ſtudying.

Of Adjectives.

24. Moſt adjectives have ſubſtantives following them, with ſome prepoſitions; as, deſirous of praiſe, but ſome adjectives ſeem to govern ſubſtantives in

the

the objective caſe, without a prepoſition; as, twelve feet deep.

Of Verbs.

25. All verbs active govern words in the objective caſe; as, Alexander conquered the Perſians. Here the thing acted upon is the objective caſe; as it appears plainly, when it is expreſſed by that pronoun, which has a proper termination for the caſe; as, Alexander conquered them.

26. The infinitive mode, *to be* has the objective caſe after it; as, I take this to be him.

27. The infinitive mode is often made abſolute, or uſed independently of the reſt of the ſentence; ſupplying the place of the conjunction *that*, with the ſubjunctive mode; as, To confeſs the truth, I was in the fault; to begin with the firſt; to proceed; to conclude: *i. e.* That I may confeſs; that I may begin; that I may proceed, &c.

28. *To*, before a verb, is the ſign of the infinitive mode; but there are ſome verbs which have commonly other verbs following them in the infinitive mode without the ſign *to*; as, bid, dare, need, make, ſee, hear, feel; as alſo *let*, and ſometimes *have*, not uſed as auxiliaries: and, perhaps a few others; as, I *bade* him do it; you *dare* not do it; I *ſaw* him do it; I *heard* him ſay it.

Impersonal Verbs.

22. When the neuter pronoun *it*, goes before the verb, ſuch verb is called impersonal (*i. e.* not having a variety of perſons, but appearing to be confined to the third perſon only); as, *it rains*, *it thunders*. But it is evident from theſe examples, that the neuter pronoun *it* is the nominative caſe to the verb; and, that there is not, in Engliſh, nor indeed in any other language, a ſort of verbs which are really impersonal.

Of

Of Participles.

30. Participles, in Engliſh, govern the ſame caſes as their verbs; as, Hating ſin, not *him* who ſinneth.

31. The adverbs, when, while, after, &c. being omitted, the phraſe is formed with the participle, independent on the reſt of the ſentence; this is called the caſe abſolute, and is, in Engliſh, always the nominative; as, They came all to the place appointed, *he* only being abſent, who had the greateſt intereſt in the affair.

32. There are certain Latin paſſive participles, which, in Engliſh, are uſed as adjectives; as, annihilate, dedicate, elate, &c. Theſe (ſome few excepted, which have gained admiſſion into common diſcourſe) are much more frequently, and more allowably uſed in poetry than in proſe. Thus, Jehoaſh took all the hallowed things, that his fathers, the kings of Judah had *dedicate*. It ſhould be, had *dedicated*.

33. The participle in *ing*, often becomes a ſubſtantive, and conſequently, has the ſame conſtruction; as, idle boys are ſoon diſcouraged from *learning*. So likewiſe the participle, with an article before it, and the preposition *of* after it, becomes a ſubſtantive; as, Theſe are the rules of grammar, by the obſerving of which you may avoid miſtakes: Or it may be expreſſed by the participle or gerund, By obſerving which; not By obſerving of which; nor By the obſerving which; for either of theſe would be a confounding of two diſtinct forms.

34. Participles are often made abſolute. In the ſame manner, and to the ſame ſenſe, as the infinitive mood; as, This, generally ſpeaking, is the conſequence.

35. The participle frequently becomes an adjective; firſt, when it is joined to a ſubſtantive, to denote

denote its quality; as, a loving father; and therefore, admits of the degrees of compariſon; as, a *more* loving, *moſt* loving father: Or, ſecondly, when it is compounded with a prepoſition, which its verb is never compounded with; as, unbecoming, unſeen, unheard; for we do not ſay, to unbecome, unſee, unhear.

Of Adverbs.

Adverbs have no government.

36. The adverb is generally placed near the verb; and its propriety depends upon its poſition; Thus it is commonly ſaid, I *only* ſpake three words; where we ſee plainly that the ſpeaker means, I ſpake *only* three words.

37. Two negatives in Engliſh deſtroy one another; as, nor did they not perceive the evil plight in which they ſtood: *i. e.* they *did* perceive.

Of Prepoſitions.

38. Prepoſitions in Engliſh, always require the objective caſe; as, with him;* from her; to me.

Horace is an author *whom* I am much delighted with.

39. A

* A prepoſition does not always govern the oblique caſe, ſays Mr Fenning; as, *Who* is this for? *Who* did you give it to? But, it is evident, that Mr Fenning has produced two barbariſms to prove the truth of a falſe rule. For, however cuſtom may have given a ſanction to ſuch expreſſions as theſe, they are very ungrammatical, and, I may add, vulgar. Let us change the order of the words in the latter ſentence, and we ſhall immediately perceive the error of Mr Fenning's rule. To *who* did you give it? Ought we not to ſay, To *whom* did you give it? So again, *Who* is this for? is juſt as contrary to the rules of grammar, as to ſay, For *who* is this intended?

Mr. Wood, p. 56 Grammatical Inſtit. ſays, the prepoſition is ſometimes placed not only after the noun, but at a conſidera-

39. A preposition in composition, often gives a new sense to the verb; as, to return, to withdraw, to undervalue. But, in English, the preposition is frequently placed after the verb, and separate from it like an adverb; in which situation it is no less apt to effect the sense of it, and give it a new meaning, and may still be considered as belonging to the verb; as, to *cast* is to *throw*, but to *cast up* or *compute* an account, is quite a different thing; thus to *fall on*, to *bear out*, to *give over*, &c. &c.

40. As the preposition placed after the verb has the nature and construction of an adverb, so the adverbs here, there, where, with a preposition subjoined, as, hereof, therewith, whereupon, have the construction and nature of pronouns; and, perhaps such expressions as, from hence, from whence, &c. may be esteemed of the same rank.

Con-

considerable distance from it, as, "It is not *me* you are in love *with*." This observation, however *highly useful* it may appear to Mr. Wood, certainly merits a place under his section of *bad arrangement, ambiguity of expression*, or some other of those *ampullæ et sesquipedalia verba*, which occur so often in the latter part of his Gram. Instit. ——That there is a *defect* in the explanation of it subjoined in the marginal note, is too evident to need a demonstration; "The *me* is governed by the preposition *with*." Is it possible to give a more ingramatical exposition of any passage? But,

——— Stulta est Clementia ———
——— *Perituræ* parcere *Chartæ*.

Let us advert to Dr. Lowth's *critique* upon the same sentence; "It is not me you are in love with." The preposition *with* should govern the relative *whom* understood, not the antecedent *me*; which ought to be *I*. It is not *I*, or *I* am not the person with *whom* you are in love." It is easy to perceive that the sentence is elliptical, and must be supplied by the relative *whom*.

Of Conjunctions.

1. Conjunctions have ſometimes a government of moods.

Some conjunctions require the indicative, ſome the ſubjunctive mode after them. Others have no influence at all on the mode.

2. The conjunctions if, though, whether, or, &c. ſeem in general, to require the ſubjunctive mode, but ſometimes the indicative. They require the ſubjunctive, when ſomething contingent or doubtful is implied; but
41 the indicative, when a fixed or determined ſenſe is expreſſed: as, If thou *be* the Son of God—If thou *haſt* done fooliſhly—Though he *ſlay* me, yet will I put my truſt in him—Though thou *giveſt* many gifts—Unleſs he *waſh* his fleſh—Unleſs thou *hadſt* ſpoken—No power except it *were* given from above—Except thou *hadſt* haſted—Whether it *were* I or they ſo we preach—Whether he *hath* ſeen or known of it.

42. The conjunctions *leſt* and *that*, with a verb of the imperative mood, or any tenſe implying a command, and *if* with *but* following it, require the ſubjunctive mode; as, Let him that ſtandeſt take heed leſt he *fall*—Take heed that thou *ſpeak* not to Jacob—If he do but *touch* the hills they ſhall ſmoke.

43. When different things are compared together, the latter noun or pronoun is not governed by the conjunction *than* or *as* (for a conjunction has no government of caſes) but agrees with the verb, or is governed by the verb or prepoſition expreſſed or underſtood; as, Thou art wiſer that I; that is, than I *am*—You think him handſomer than me; that is, than you *think* me.

44. The conjunction *than* governs the relative *who*, but no other word in the objective caſe; as,

Beelzebub, than *whom*,
Satan except, none higher ſat. MILTON.

The king of dykes! than *whom* * no fluice of mud,
With deeper ſable, blots the ſilver flood. POPE.

45. Some conjunctions have other conjunctions anſwering to them in the ſubſequent member of the ſentence; as,

Although	which is anſwered by	yet, *or* nevertheleſs
As		as, *or* ſo
Either		or
Neither		nor
Whether		or

Although all forſake thee, *yet* will not I.
As the ſtars, *ſo* ſhall thy ſeed be.
Take heed that thou ſpeak not to Jacob *either* good *or* bad
Fight *neither* with ſmall *nor* great.

Whether

* "To have written ſtrictly good Engliſh, (ſays Baker, "in his Remarks on the Engliſh Language) he muſt have "ſaid, Than *who* no fluice of mud, ſince the word is in the "ſame caſe with *fluice*, which is a nominative. But, as "there is a force in the word *whom* which there is not in "*who*, the uſing this laſt word would have infeebled the "ſentence, and, in a great meaſure, ſpoiled two of the "moſt beautiful lines in Engliſh poetry." To write ſtrictly good Engliſh, Mr Baker himſelf ſhould ſay, The uſing *of* this word, &c. But the Engliſh is ſtrictly good; for the relative whom is not in the ſame caſe with fluice (which is the nominative to the verb blots) but referring to its antecedent, the *king* of *dykes*, is very properly in the objective caſe; even though the perſonal pronoun *he*, if ſubſtituted in its place, would be in the nominative. Mr Fenning too has affirmed, that the conjunction *than* governs perſonal pronouns in the oblique caſe; as he is younger than *her*. But a conjunction has no government of caſes in Engliſh; and Mr Fenning's miſtake, with the impropriety of the phraſe, will ſoon be diſcovered, by ſupplying the ellipſis, He is younger than her (*is*). It ought then to be, He is younger than *ſhe*; for the pronoun *her* is not the objective caſe governed by the conjunction *than*, but muſt be changed into its own nominative caſe *ſhe*, which is the nominative caſe to the verb *is* underſtood.

Whether ye eat *or* drink, do all to the glory of God.

46. The conjunction *and*, with ſome others, connects like tenſes of verbs, and caſes of nouns; as, He loves *you* and *me*—*You* and *I* ſaw it—*You* and *he* may ſhare it between you.

Of Interjections.

47. Interjections have no government.* Though they are uſually attended with nouns, in the nominative caſe, and verbs in the indicative mood; yet the caſe and mood are not influenced by them, but determined by the nature of the ſentence.

* Some interjections (ſays Mr Fenning) take the oblique caſe after them; as, Ah me!—Woe is me!—Well is thee!—Well is him, &c. But theſe, with ſome ſimilar phraſes, are to be reſolved in a different manner: For *me*, *thee*, *him*, *her*, *us*, being, in Saxon, the dative caſes, are to be conſidered as ſtill continuing ſuch in Engliſh, and including in their very form the force of the prepoſitions *to* and *for*; thus, Give me the book, *i. e. to* me: So likewiſe, Woe is me! the phraſe is pure Saxon. *Me* is the dative caſe, in Engliſh, with the prepoſition *to me*. So, *methinks*, *methought*, (which has, by ſome authors, been improperly written *methoughts*)—It ſeemeth *him* good—It liketh him beſt—Well is thee—Well is him—Wo worth the day (*i. e.* 'Wo be to the day!' *worth* being a Savon verb, ſignifying *to be*) are Saxon phraſes.——If then theſe obſervations be true, as they moſt certainly are, the tranſlator has very improperly written, *Eccleſ.* xxviii. 19. "Well is *he* that is defended from it;" inſtead of Well is *him*, &c. And Mr Wood (*in his Grammatical Inſtitutions, Chap.* III. *where verbs in a wrong tenſe, &c. are printed in Italics*) has very erroneouſly and injudiciouſly inſerted the following ſentence, which is pure Engliſh, "Well is *him* that dwelleth with a wife of underſtanding;" and has printed the pronoun *him* in Italics, to denote, I ſuppoſe, that it is wrong, and ought to be, Well is *he*. But were the phraſe thus corrected, it would be neither Saxon nor Engliſh. Mr Wood, 'tis very likely, has been drawn into this errour by imagining that the word *well* is an adjective, and that the expreſſion, Well is *him*, ought to be corrected Well is *he*, *i. e.* He is well. If this were ſo, then the following phraſes are accurate, and grammatical; I *is* woe! thou *is* well.

ELLIPTICAL SYNTAX:

OR,

CONSTRUCTION.

ELLIPTICAL SYNTAX is when one or more words are omitted in a ſentence.

48. The nominative caſe to the verb is often omitted, or underſtood; as, Cæſar came, ſaw, and conquered; *i. e.* Cæſar came, Cæſar ſaw, and Cæſar conquered: Be diligent, *i. e.* be thou diligent.

49. The verb is often underſtood; as, To whom thus Adam; *i. e.* ſpake: Honour thy father and mother; *i. e.* and honour thy mother.

50. The ſubſtantive is often underſtood to the adjective; as, the twelve; *i. e.* apoſtles; the wiſe, the elect; *i. e.* perſons.

51. The relative is often underſtood to the antecedent; as, the poem he compoſed; *i. e.* which he compoſed. And the antecedent is often underſtood to the relative; as, Who ſteals my purſe ſteals traſh; *i. e.* the man who ſteals my purſe ſteals traſh; *i. e.* the thing which. *Note.* The pronominal adjective *what* includes both the relative and antecedent; as, this is what he wanted; *i. e.* the thing which.

52. The noun which governs the poſſeſſive caſe, is ſometimes underſtood; as, St. Paul's, St. James's; *i. e.* St. Paul's church, St. James's palace: This orchard is my father's, *i. e.* my father's orchard.

53. The words of a queſtion that follow the interrogative are underſtood in the anſwer, and therefore their conſtruction depends upon the preceding

ceding rules of ſyntax; as, Who wrote this book? Cicero; *i. e.* Cicero wrote it.

54. The conjunction *that* is frequently underſtood; as, I beg you would come to me, *i. e.* that you would come.

55. The conjunctions *if* and *though* are often underſtood; as, had he done this, he had eſcaped; *i. e.* if he had done —Charm he never ſo wiſely, *i. e.* though he charm. And here let it be remembered, that the phraſe *never ſo* is improper: it ſhould be *ever ſo* wiſely: *i. e.* how wiſely ſoever.

56. The prepoſitions *to* and *for* are often underſtood, chiefly before pronouns; as, give me the book; *i. e.* to me: Get me ſome paper; *i. e.* for me.

57. The prepoſitions *in* and *on* are often underſtood before nouns expreſſing time; as, this day, next month, laſt year; *i. e.* on this day, in next month, in laſt year.

58. Sometimes the firſt member of a ſentence is omitted; as, That boy ever was (mindful, diligent, and dutiful) and I hope ever will be mindful, diligent, and dutiful. Sometimes the latter member is omitted or underſtood; as, This boy is mindful, diligent, and dutiful, and ſo is the other (boy mindful, diligent, and dutiful).

Ellipſis of Letters.

59. When one or more letters are omitted at the beginning of a word, it is called *aphœreſis* (a taking away); as, 'tis, for it is; 'twas, for it was; 'till, for until; 'em, for them, &c.

60. When a letter or ſyllable is left out in the middle of a word, ſuch omiſſion is called *eccope* (*i. e.* a cutting out); as, e'er, for ever; ev'ry for every; ne'er, for never; wou'd, for would, &c.

61. When a letter or letters are omitted at the end of a word, it is called *apocope* (*i. e.* a cutting off): as, tho' for though; thro', for through; wi', for with, &c.

PROMISCUOUS EXAMPLES.

To be parſed, or analyzed by the Rules of Grammar.

ART is long, and life is ſhort.

To err, is human; to forgive, divine.

Learning is preferable to riches, and virtue to both.

Art, p. 5. rule 5.—*is*, p. 22. rule 5.—*long*, p. 13.—*and*, p. 39.—*life*, p. 5. rule 5.—*ſhort*, p. 13.——*err*, rule 10.—*is*, rule 10.—*human*, p. 13.—*forgive*, rules 10. 49.—*divine*, p. 13.——*Learning*, p. 5. rule 5.—*preferable*, p. 13.—*to*, p. 38.—*riches*, p. 5. rule 38.—*and*, p. 39.—*virtue*, p. 5. rules 49. 58.—*both*, p. 13. rule 58.

Know then this truth, enough for man to know,
Virtue alone is happineſs below.

Beauties, like princes, from their very youth,
Are perfect ſtrangers to the voice of truth.

Know, p. 15. 18. rule 48.—*then*, p. 39.—*this*, p. 12. rule 14.—*truth*, p. 5. rule 25.—*enough*, p. 13.—*for*, p. 39.—*man*, p. 5. rule 38.—*know*, p. 15, 19.—*virtue*, p. 5. rule 5.—*alone*, p. 13.—*is*, rule 5.—*happineſs*, p. 5. rule 9.—*below*, p. 37.

Beauties, p. 5. rule 5.—*like*, p. 13.—*princes*, p. 5. rules 38, 56.—*from*, p. 39.—*their*, p. 11.—*very*, p. 13.—*youth*, p. 5. rule 38.—*are*, p. 22 rule 5.—*perfect*, p. 13.—*ſtrangers*, p. 5. rule 9.—*to*, p. 39.—*the*, p. 3.—*voice*, p. 5. rule 38.—*of*, p. 39.—*truth*, p. 5. rule 38. or, *of truth*, rule 21.

The wintry blaſts of death
Kill not the buds of virtue: No; they ſpread
Beneath the heav'nly beams of higher ſuns,
Thro' endleſs ages into brighter powers.

Wintry, p. 13.—*blaſts*, p. 5. rule 5.—*death*, rule 38, or rule 21.—*kill*, rule 5. *buds*, rule 25.—*virtue*, rule 38, or r. 21.—*they*, p. 9, 10. What noun is *they* placed inſtead of? rule 5.—*heav'nly*, rule 60.—*beams*, rule 38.—*brighter*, p. 13, 14.—*ſuns*, rule 38, or rule 21.—*thro'*, ruie 61. p. 39.—*ages*, rule 38.—*powers*, rule 38.

Short

Short is the courſe of every lawleſs pleaſure.
'Tis guilt to wear the garb of ſin.
Induſtry is the true philoſopher's ſtone.

Courſe, rule 5.—*every*, p. 12.—*lawleſs*, p. 13.—*pleaſure*, rule 38, or 21.——*'Tis*, rule 59. What word or words is the pronoun *it* put inſtead of?——*Philoſopher's*, rule 21.

——————————— True happineſs
Conſiſts not in a multitude of friends,
But in the worth and choice: Nor would I have
Virtue a popular reward purſue:
Let them be good that love me, tho' but few.

Conſiſts, rule 5.—*purſue*, rule 28.—*let*, p. 26.—*me*, r. 25.

Conſider, thou who art a parent, the importance of thy truſt; the being thou haſt produced, it is thy duty to ſupport.

Prepare thy ſon early with inſtruction, and ſeaſon his mind with maxims of truth.

Teach him obedience, and he ſhall bleſs thee; teach him modeſty, and he ſhall not be aſhamed.

Teach him gratitude, and he ſhall receive benefits; teach him charity and he ſhall gain love.

Teach him temperance, and he ſhall have health; teach him prudence, and fortune will attend him.

Teach him juſtice, and he ſhall be honoured by the world; teach him ſincerity, and his own heart ſhall not reproach him.

Teach him diligence, and his wealth will increaſe; teach him benevolence, and his mind ſhall be exalted.

Teach him ſcience, and his life ſhall be uſeful; teach him religion, and his death ſhall be happy.

Who, rule 17.—*parent*, rule 9.—*importance*, rule 25.—*truſt*, rule 38, or 21—*being*, rule 25.——*Prepare*, rule 48.—*ſeaſon*, rule 48.—*his*, What word is the pronoun *his* uſed inſtead of? rule 21.—*truth*, rule 38, or 21.——*Teach*, rule 48.—*thee*, What word is *thee* uſed inſtead of? rule 25.——*Benefits*, *charity*, *love*.—*temperance*, *health*, *prudence*,—*juſtice*, *ſincerity*,—*diligence*, *benevolence*,—*ſcience religion*, rule 25.

The power of ſpeech is a faculty peculiar to man, and was beſtowed on him by his beneficent Creator, for the greateſt and moſt exalted uſes; but, alas! how often do we pervert it to the worſt of purpoſes?

Speech, rule 21.—*is*, rule 5.—*faculty*, rule 9. *peculiar*, p. 13.—*man*, rule 28.—*was*, rule 5, 48, 58.—*beſtowed*, p. 19.—*him*, rule 28. What word does *him* repreſent?—*his*, rule 21. What word does *his* repreſent? *greateſt*, *moſt excellent*, p. 14.—*alas!* p. 40. rule 47.—*we*, rule 5. What word is *we* placed inſteed of?—*it*, rule 25. What noun is *it* the repreſentative of?—What word is underſtood after the adjective worſt?—*Purpoſe*, rule 21, or rule 38.

The glorious Emperor Titns recollecting once at ſupper, that during that day, he had not done any perſon a kindneſs; alas! my friends, ſaid he, I have loſt a day.

Titus, rule 19.—*recollecting*, rule 31.—*he*, What noun does *he* repreſent? rule 5.—*alas!* rule 47.—*he*, rule 7.—*I*, What noun is *I* placed inſtead of?

"I've loſt a day,"—the prince who nobly cry'd,
Had been an emperor, without his crown,
Of Rome; ſay, rather, lord of human race.

I've, rule 60.—*who*, rule 17, 18.—*emperor*, rule 9.—*his*, what caſe, gender, number and perſon? rule 21.—*Rome*, rule 21.—*ſay*, rule 48.—*Lord*, rule 9.—*race*, r. 21.

Be wiſe to day, 'tis madneſs to defer;
Procraſtination is the thief of time;
Year after year it ſteals, till all are fled,
And to the mercies of a moment leaves
The vaſt concerns of an eternal ſcene.

Be, rule 48.—*to-day*, p. 37.—*'tis*, rule 59.—*madneſs*, rule 9.—*thief*, rule 9.—*time*, rule 21, or 58.—*it*, What word is *it* uſed inſtead of? What number, caſe, gender and perſon? rule 5.—*'till*, rule 59.—*leaves*, rules 48, 58, 5, 46.—*concerns*, rule 25.—*ſcene*, rule 21, or 38.

If we lift up our eyes to the heavens, the glory of God ſhineth forth; if we caſt them down upon the earth, it is full of his goodneſs; the hills and the

the valleys rejoice and ſing; fields, rivers and woods reſound his praiſe.

But thee, O man! he has diſtinguiſhed with peculiar favours; and exalted thy ſtation above all creatures.

It, What gender is the pronoun *it*, and what words does it repreſent? rule 5.—*ſing*, p. 15. rules 48, 58.—*reſound*, rule 11.—*his*, What gender is *his*? what caſe? what number? what perſon?—What caſe? what word, does it repreſent? Rule 21.——*O man!* rule 47.

High worth is elevated place: tis more,
It makes the poſt ſtand candidate for thee:
Makes more than monarchs, makes an honeſt man:
Tho' no exchequer it commands, 'tis wealth,
And tho' it wears no ribbon, 'tis renown.

'Tis, rule 59.—*Tho'*, rule 61.—*wears*, rule 41.

There is a tide in the affair of men,
Which taken at the flood, leads on to fortune;
Omitted, all the voyage of our life
I bound in ſhallows and in miſeries.

Which, p. 11. rules 51, 17.—*taken*, i. e. *it being taken*, rule 31.—*Omitted*, i. e. *it or which being omitted*, rule 31. and rule 58.

The wiſe and active conquer difficulties,
By daring to attempt them: ſloth and folly
Shiver and ſhrink at ſight of toil and hazard,
And make the impoſſibility they fear.

Wiſe, rule 50.—*active*, rule 50.—*them*, What word is *them* uſed inſtead of? what gender, number, caſe and perſon is it? rule 25.—*Shiver*, rule 11.—*ſhrink*, rule 58.—*they*, What number, gender, caſe, perſon? rule 5.

Behold the picture of earth's happieſt man:
"He calls his wiſh, it comes; he ſends it back,
"And ſays, he call'd another; that arrives,
"Meets the ſame welcome; yet he ſtill calls on;
"'Till one calls him, who varies not his call."

Behold, rule 47.—*earth's*, rule 21.—*man*, rule 21, or 38.—*he*, *his*, *it*, *that*, *him*, *his*: What words do theſe pronouns

pronouns preſent? What caſe, number, gender and perſon? What rule in the ſyntax?—*Says*, rule 48.—*another*, p. 12. What word is underſtood after *another*? What gender is the pronominal adjective *another*? rule 25.—*Meeting* rule 48, or rule 58.—*one*, p. 12. rule 5.—*who*, What is the antecedent to *who*? rule 17, 18.—*varies*, rule 18.

Gold! yellow, glitt'ring, precious gold!
Gold will make black white, foul fair, wrong right,
Baſe noble, old young, coward valiant:
Will knit and break religions; place thieves,
And give them title, knee, and approbation
With ſenators upon the bench.

Black, rule 50.—*foul fair, wrong right, baſe noble, old young, coward valiant*, rules 50, 58.—*knit*, rule 48.—*break, place, give*, rules 48, 58.—*them*, What words is the pronoun *them* uſed inſtead of? rule 56.—*knee, approbation*, rule 58.

In the fifteenth year of the reign of Tiberius Cæſar, Pontius Pilate being governor of Judea, the word of God came unto John, the ſon of Zacharias, in the wilderneſs.

Pontius Pilate being govenor, p. 5.—*Pilate*, rules 19, 31.—*ſon*, rule 19.

God, from the Mount of Sinai, whoſe gray top
Shall tremble, he deſcending, will himſelf,
In thunder, lightning and loud trumpet's ſound,
Ordain them laws.———

Whoſe, p. 8. rule 22.—*he deſcending*, rule 31.—*himſelf*, p. 12, 13.—*them*, rule 56.

As the branches of a tree return their ſap to the root, from whence they aroſe; as a river poureth his ſtreams to the ſea, whence his ſpring was ſupplied; ſo the heart of a grateful man delighteth in returning a benefit received. He acknowledgeth his obligation with chearfulneſs; he looketh on his benefactor with love and eſteem.

As, ſo, rule 45.—*whence*, rule 40.—*his*, p. 8.—*returning a benefit*, rule 33.

O reve-

O reverence the majeſty of the Omnipotent: and tempt not his anger, leſt thou be deſtroyed.

The Lord is juſt and righteous, and will judge the earth with equity.

His eye pierceth the ſecrets of every heart, and he remembereth them for ever: He reſpecteth neither the perſons nor ſtations of men.

O fear the Lord, therefore, all the days of thy life, and walk in the paths which he hath opened before thee. Let prudence admoniſh thee, let temperance reſtrain thee, let juſtice guide thy hand; let benevolence warm thy heart, and gratitude to heaven inſpire thee with devotion. Theſe will give the happineſs in thy preſent ſtate, and bring thee to the manſions of eternal felicity, in the paradiſe of God.

O, rule 47.—*reverence*, *tempt*, *fear*, rule 48.—*leſt*, rule 42. p. 14.—*every*, p. 12.—*judge*, rules 48 58.—*nor*, rule 45.—*reſtrain*, *guide*, *warm*, *inſpire*, rule 8. p. 26. 27.—*theſe*, rule 14. 5.—*thee*, rule 56.—*bring*, rules 46, 48, 49.

QUANTITY *and* ACCENT.

QUANTITY is the diſtinction of ſyllables into long and ſhort.

All ſyllables having a diphthong in them, or a vowel with a long and broad ſound, are long; as, rāin, hāil, wāil, hēre, thēre, crȳ, flȳ. All other ſyllables are ſhort.

Accent is a particular ſtreſs of the voice laid upon a ſyllable, and is marked thus (′).

The accent is generally laid on the long ſyllable; when it is laid on a ſhort one, the ſhort ſyllable becomes in ſome meaſure a long one, or has what grammarians call a double accent, thus (″).

Diſſyllables (or words of two ſyllables) derived from other words, are generally accented on the former

former; as, chíldiſh, kíngdom, ártful, cáreful, fóremoſt, &c.

But compound words of two ſyllables are generally accented on the latter ſyllable; as, appróve, confíne, deſígn, &c.

Diſſyllables, when primitives, *i. e.* neither derivative nor compound, are uſually accented on the former ſyllable; as, aúthor, fávour, náture, cóurage, báttle, bíble, willow, &c.

Diſſyllables, which are at once nouns, adjectives, and verbs, have generally the verb accented on the former ſyllable.

Nouns and Adjectives.	*Verbs.*
A'bſent	to abſént
cónduct	to condúct
cónſent	to conſént
cóntract	to contráct
fréquent	to freqúent
rébel	to rebél
tránſport	to tranſpórt

Triſſyllables (*i. e.* words of three ſyllables) formed from derivatives by adding a termination, retain the accent on the firſt ſyllable of their primitives; as, ártfully, jóyfully, cárelefsly, &c.

Triſſyllables, formed from compounds, by adding a termination, retain the accent on the laſt ſyllable of their primitives; as, appróved, confínement, exáction, &c.

As the Engliſh remove the accent as far as poſſible from the laſt ſyllable, ſo moſt words of three or more ſyllables, are accented on the firſt ſyllable; except Engliſh words derived from the Latin; as, ſpectátor, * numerátor, teſtátor, creátor, &c. or French; as, magazíne, repartée, &c.

* *But the word* órator, *has the accent on the firſt ſyllable in the Engliſh, though in Latin it is* orātor.

Polyſyllables, or words of more than three ſyllables, follow the accent of the words from which they are derived; as, continéncy, comméndable, &c.

Words ending in *tion* have the accent on the antepenult, *i. e.* on the laſt ſyllable but one (or the ſyllable before *tion*, which is properly one ſyllable, and is ſounded *ſhun*); as, admirátion, ſalvátion, proclamátion.

Some polyſyllables have two, and ſome three accents; as, únſatìsfáctory, díſſatísfaction, &c. &c. but this kind of words does not occur very frequently in proſe, and very ſeldom in verſe.

Verſification.

Verſification is the arrangement of words in ſuch order, as to produce that harmony which diſtinguiſhes verſe from proſe.

Verſe conſiſts of a certain number of ſyllables in one line.

The feet of our verſes are either iambics or trochees, or anapæſts. An iambic foot conſiſts of one ſhort and one long ſyllable; as, révēnge, délīght, that is, it has the accent on the laſt ſyllable.

A trochee conſiſts of one long and one ſhort ſyllable; as, vīirtŭe, thoūghtlĕſs, ſōftlў, &c. that is, it is accented on the firſt ſyllable.

Note. Though quantity and accent are not exactly the ſame (quantity relating to the meaſure of ſyllables, as long, or ſhort; and accent being the ſtreſs of the voice, laid upon any ſyllable) yet we may conſider them as one and the ſame thing in Engliſh poetry; and in the following examples, the accent, not the quantity, is attended to; and the words are accordingly marked with the accent, except in the four lines of four ſyllables each:

where the learner may see that the accent and mark of the long syllable coincide.

An anapæst consists of three syllables, the two first short, the last long; as, thĕ rĕvēnge, thĕ rĕpōrt, dĭsăpprove, &c. that is, it is accented on the last syllable.

Note. The article *the* is generally short.

Our Iambic measure comprises verses of four, six, eight, and ten syllables.

Of four Syllables.

Verses of four syllables are accented on the second ond fourth.

With rávish'd eárs
The mónarch heárs.

Tŏ mē thĕ rōse
Nŏ lōngĕr glōws.

Of six.

Verses of six syllables have the accent on the second, fourth, and sixth; as,

Such músic ás 'tis sáid
Befóre was néver máde.

But if the verses have a rapid or quick pronunciation, they have the accent on the third and sixth; as,

Let the loúd trumpets soúnd,
'Till the roóf all aróund
The shrill échoes reboúud.

Of

Of eight.

Verſes of eight ſyllables are accented on the ſecond, fourth, ſixth, and eight; as,

Cowárds are crúel, bút the bráve
Love mércy, ánd delíght to ſáve.

Note. Verſes of nine ſyllables are accented in the ſame manner; as,

Delány ſénds a ſilver ſtándiſh
When I' no móre a pén can brándiſh.

Of ten.

Verſes of ten ſyllables are the common meaſure of heroic and tragic poetry. This kind of verſe is uſed either with or without rhyme, and is accented on the ſecond, fourth, ſixth, eighth, tenth, and an alexandrine line on the twelfth.

When two ſyllables are added to verſes of this kind, it is then called an alexandrine line; as,

A néedleſs álexándrine énds the ſóng,
That líke a woúnded ſnáke drags ít's ſlow léngth along.

Whoéver thínks a faúltleſs piéce to ſeé,
Thinks whát ne'er wás, nor ís, nor e'ér will bé.

Thus át their ſhády lodge arrív'd, both ſtóod,
Both túrn'd, and únder ópen ſký adór'd
The Gód that máde both ſký, air, eárth and heáv'n.

Our trochiac meaſure compriſes verſes of three ſyllables, the accent being placed on the firſt and third; as,

Máy my láys,
Swéll with práſe.
Hére we mây,
Thínk and práy.
O'ther jóys
Aré but tóys.

Of five ſyllables, the accent being placed on the ſecond and fifth, and ſometimes on the firſt and fifth; as,

In thé days of óld,
Stóries plainly tóld.

Diſtráćted with wóe,
I'll rúſh on the fóe.

Of ſeven ſyllables, the accent being placed on the odd ſyllable; as,

Hénce ye ſécret dâmps of cáre,
Fiérce diſdaín, and cold deſpáir.

Our ancient poets wrote ſometimes verſes of twelve ſyllables; as,

So only is ſhe rich in mountains, mines, and ſprings,
And holds herſelf as great in her ſuperfluous waſte,
As others by their towns and fruitful tillage grac'd.

And of fourteen, as Chapman's Homer.

But the verſe of twelve ſyllables, called an alexandrine, is now only uſed to diverſify heroic lines; and the verſe of fourteen ſyllables is broken into a meaſure conſiſting alternately of eight ſyllables and ſix.

To lordlings proud I tune my lays,
Who feaſt in bow'r or hall;
Tho' dukes they be, to dukes I ſay,
That pride will have a fall.

All

All theſe meaſures are varied by many combinations, and double endings.

Our verſification admits of few licences, except a ſynalæpha, or eliſion of *e*; as, th' eternal: and more rarely of *o* in *to*; as, t' accept: and a ſynæreſis, by which two vowels become one ſyllable; as, queſtion, ſpecial, av'rice, temp'rance.

Emphaſis.

As accent is a peculiar ſtreſs of voice upon a ſyllable, ſo emphaſis is a particular ſtreſs or ſound of voice laid upon a word.

Know ye not then, ſaid Satin, fill'd with ſcorn,
Know ye not *me?*

Here *me* is the emphatical word.

To treat upon emphaſis would require a work much larger than the preſent, and, perhaps, all that could be ſaid upon it would prove ineffectual. It is to be learnt better *viva voce* (if I may ſo ſpeak) by word of mouth, than rules of art; and a judicious maſter will do more ſervice to his ſcholars by reading one leſſon over to them, than any rules that can be given. In truth, every perſon will read with proper emphaſis, in proportion as he enters into the beauty and ſpirit of the author; and the * mind of the hearer too, will be entertained and affected, and the different paſſions of joy, grief, &c. will be excited by the voice, looks, and geſture of the ſpeaker. For no perſon can place an emphaſis on words of which he does not underſtand the meaning. "The reader ought "perfectly to underſtand all he ſays, and bring "himſelf (if poſſible) to have the very ſame affec- "tions which he deſires to infuſe into others."

* HOR. *Art. Poet.* l. 102.

Punctuation.

Punctuation, or pointing, is the art of diſtinguiſhing in writing, by certain marks, the pauſes or ſtops in a ſentence.

The points, or marks, uſed in writing, are four; viz.

1. Comma	marked	,
2. Semicolon	marked	;
3. Colon	marked	:
4. Period, or full ſtop	marked	.

The period is a pauſe in quantity or duration, double to the colon; the colon is double of the ſemicolon, and the ſemicolon is double of the comma. So that they bear the ſame proportion to each other as the ſemibrief, the minim, the crotchet, and the quaver in muſic.

A comma is uſed after a ſimple ſentence, making part of a compound one; as,

So blind we are, our wiſhes are ſo vain,
That what we moſt deſire, proves moſt our pain.
Dryden.

It is alſo uſed before relatives and conjunctions, joining ſimple ſentences together; as,

——————— Heav'n has but
Our ſorrow for our ſins, *and* then delights
To pardon erring man. Sweet Mercy ſeems
Its darling attribute, *which* limits juſtice.—
Dryden

Nouns in appoſition, when conſiſting of many terms, are ſeparated by a comma; as,

Love, *hope*, and *joy*, fair pleaſure's ſmiling train,
Hate, *fear*, and *grief* the family of pain. *Pope.*

Several adjectives belonging to the ſame ſubſtantive are ſeperated by a comma; as,

——————— His pond'rous ſhield,
Etherial temper, *maſſy*, *large*, and *round*,
Behind him caſt.
Milton

The

The participle put abſolute is diſtinguiſhed with a comma; as,

God, from the mount of Sinai, whoſe gray top
Shall tremble, *he deſcending*, will himſelf
In thunder, lightning, and loud trumpets ſound,
Ordain them laws. *Milton.*

Alſo the participle, with ſomething depending upon it; as, A man following pleaſure, impairs his underſtanding.

The name of the perſon we addreſs, is diſtinguiſhed by a comma; and ſometimes by a note of admiration; as,

Haſt thou not wondered, *Adam*, at my ſtay?
Milton.

Bold deed thou haſt preſum'd, *adventrous Eve*,
And peril great provok'd. *Milton.*

Theſe are thy glorious works, *Parent of Good!*
Almighty! thine this univerſal frame. *Milton.*

A ſemicolon is placed after any member of a ſentence, that requires a greater pauſe than a comma, yet does not of itſelf make a complete ſentence, but is followed by ſomething connected with it; as,

I would not give, quoth Hudibras,
A ſtraw to underſtand a caſe,
Without the admirable ſkill,
To wind and manage it at will;
To veer, and tack, and ſteer a cauſe,
Againſt the weathergage of laws,
And ring the changes upon caſes,
As plain as noſes upon faces;
As you have well inſtructed me,
For which you've earn'd, here 'tis your fee.
Hudibras.

A colon is placed after a member of a ſentence, which, of itſelf would make a complete ſentence; yet

yet is followed by an additional part, making a more full and perfect ſenſe; as,

I am obliged to part with my whole ſtock, and am reſolved to ſell it by auction: you that will buy may haſte, here will be excellent penny-worths: my merchandize is jeſts and witticiſms.

Plautus.

Note. Theſe obſervations on punctuation, like all other rules, will not hold without exception in all caſes; however, they are ſuch as may ſerve for a general direction: the reſt muſt be left to the judgment and taſte of the writer.

Beſides theſe points, there are other three which denote a different modulation of the voice, according to the ſenſe of the writer or ſpeaker.

1. The interrogation point
2. The exclamation point } thus marked ? ! ()
3. The parentheſis

There are alſo many other marks uſed in writing.

The accent (′) and double accent (″), denoting where the ſtreſs of the voice is to be placed.

The apoſtrophe (’), denoting the omiſſion of one or more letters; as, can't for cannot.

The aſteriſk (*), referring to ſome remark in the margin, or foot of the page. When ſeveral of them are joined together, thus ******, they ſignify, that ſomething is left out, or immodeſt in the paſſage.

A caret (ʌ) ſhews that ſome word or part of a ſentence is omitted by miſtake; as,

need of

He ſtands in ʌ advice.

A circumflex (^) denotes a long ſyllable; as, Theſſalonîca.

A diæriſis (¨) divides a diphthong into two ſyllables; as, Ageſilaüs.

An hyphen (-) placed at the end of a line, ſhews that the word is divided, and that part of it begins

begins the next line. It alſo joins compound words; as, man-ſervant, &c.

An index (☞), or fore-finger pointing, ſhews ſome remarkable paſſage.

An obeliſk (†), or dagger, like the aſteriſk, refers to ſome remark in the margin, or at the bottom of the page.——There are alſo letters, figures, and many other marks anſwering the ſame purpoſe; as, ‖, ‡; 1, 2, 3, 4, 5, 6, &c. *a*, *b*, *c*, *d*, *e*, *f*, &c.

Paragraph (¶) is uſed chiefly in the Bible, denoting the beginning of ſome new ſubject.

Crotchets, or brackets, ([]) are almoſt of the ſame uſe as the parentheſis.

Quotation (") at the beginning and end of any paſſage, ſhews that it is cited out of another author.

Section (§), or diviſion, uſed in dividing books or chapters into ſmaller parts; and ſometimes referring to the margin or bottom of the page.

ABBREVIATIONS.

AN abbreviation, or contraction of a word, is when one or more letters ſtand for the whole word, a period being always placed after ſuch letter or letters.

A. Anſwer
A. B. or *B. A. Artium Baccalaureus*, Batchelor of Arts.
Abp. Archbiſhop
Acct. Account
A. D. Anno Domini, in the year of our Lord.
A. M. Artium Magiſter, Maſter of Arts; or, *Anno Mundi*, in the year of the world
Ap. Apoſtle, April
A. R. Anna Regina, Queen Ann; or, *Anno Regni*, in the Year of the Reign.
Aſt. P. G. C. Aſtronomical Profeſſor of Greſham Colledge.
Aug. Auguſt
Bart. Baronet
B. D. Batchelor of Divinity
Bp. Biſhop
B. V. Bleſſed Virgin
Capt. Captain
C. C. C. Corpus Chriſti College

Cent.

Cent. Centum, an hundred
Chap. Chapter
Cl. Clerk, or Clergyman
Co. Company, or County
Col. Colonel, Coloſſians
Cr. Creditor
C. R. Carolus Rex, King Charles
C. S. Cuſtos Sigilli, Keeper of the Seals.
C. P. S. Cuſtos Privati Sigili, Keeper of the Privy Seal
D. Duke, Dutcheſs, or Dutchy
D. Denarius, a Penny
D. D. Doctor of Divinity
Decr. or *1ober*. December
Do. Ditto, the ſame
Dr. Doctor or Debtor
E. Earl, Eaſt
E. G. or *Ex. Gr. Exempli Gratia*, as for Example
Gen. Geneſis, General
Gent. Gentleman
G. R. Georgius Rex. King George; or *Gulielmus Rex.* King William
H. S. Hic Situs, Here lies
Hhd. Hogſhead
Id. idem, the ſame
Ibid. ibidem, in the ſame place
i. e. id eſt, that is
J. H. S. Jeſus Hominum Salvator, Jeſus the Saviour of Men.
Jan. January
J. D. Juris Doctor, Doctor of Law
J. U. D. Juris Utriuſque Doctor, Doctor of both Laws; that is, of the Civil and Cannon Law
J. R. Jacobus Rex, King James
Jul. July, Julius
Jun. June, Junius
Junr. Junior, the younger
K. King
Knt. or *Kt.* Knight
L. Liber, a Book; *Libra*, a Pound Sterling
Lb. a Pound Weight
Lieut. Lieutenant
Ld. Lord
L. C. J. Lord Chief Juſtice
LL. D. Legum Doctor Doctor of Laws
L. S. Locus Sigilli, the Place of the Seals in Writings
M. A. Maſter of Arts
Mar. March
M. D. Medicinæ Doctor, Doctor of Phyſic
Mr. Maſter
Mrs. Miſtreſs
MS. Manuſcript
MSS. Manuſcripts
M. S. Memoriæ Sacrum, ſacred to the Memory
N. B. Nota Bene, mark well
N. S. New Stile
Nov. 9ber. November
O. S. Old Stile
Oct. 8ber, October
Oz. Ounce
P. per. by
Per Cent. per Centum, by the hundred
Philomath. Philomathes, Lover of Learning
P. M. G. Profeſſor of Muſic in Greſham College
Pr. of Th. Profeſſor Theologiæ Greſhamienſes, Profeſſor of Divinity in Greſham College
P. S. Poſt Scriptum, Poſtſcript, or written after
Pwt. or *Dwt.* Penny-weight
Q. Queen or Queſtion
Q. Quadrans, a Farthing
Q. d. Quaſi dicat, as if he would ſay
Q. l. Quantum libet, as much as you pleaſe

Q. S.

Q. S. Quantum Sufficit, A ſufficient Quantity.
R. Rex, King; *Regina*, Queen.
Reg. Prof. Regius Profeſſor, King's Profeſſor
Regt. Regiment
Rev. Reverend
R. S. S. Regiæ Societatis Socius, Fellow of the Royal Society
Rt. Hon. Right Honourable
Rt. Wpful. Right Worſhipful
S. or *St.* Saint
S. Solidus, a Shilling
S. A. Secundum Artem, According to Art
S. N. Secundum Naturam, According to Nature
Sept. or *7ber* September
S. T. P. or *S. S. T. P. Sanctæ* or *Sacro-ſanctæ Theologiæ Profeſſor*, Profeſſor of Divinity
Servt. Servant
Sr. Sir
Ss. Semiſſis, Half a Pound
V. Vide, See, Verſe
V. D. M. Verbi Divini Miniſter, a Preacher of God's Word
Viz. Videlicet, That is
Wp. Worſhip
Xn. Chriſtian
Xt. Chriſt
Xtmas. Chriſtmas
Ye. The
Ym. Them
Yt. That
Ys This
&c. or *et cetera*, and the reſt and ſo forth.

Many ſingle capital letters come together in ſome abbreviations, upon coins, medals, and Roman inſcriptions; Example, on our own coin, GEORGIUS III. DEI GRATIA, M. B. F. ET H. REX, F. D. B. ET L. D. S. R. I. A. T. ET E.—That is, "Georgius tertius Dei Gratia, Magnæ Britanniæ, Franciæ & Hiberniæ Rex, Fidei Defenſor; Brunſwicii & Lunenburgi Dux, Sacri Romani Imperii Archi Theſaurarius et Elector."—George the Third, by the Grace of God, King of Great Britain, France, and Ireland, Defender of the Faith, Duke of Brunſwick and Lunenburgh, Arch Treaſurer and Elector of the Holy Roman Empire.

Directions for ſubſcribing Letters, and addreſſing Perſons of different Ranks.

To the ROYAL FAMILY.

Subſcription.	*Addreſs.*
To the King; or, To the King's moſt excellent Majeſty.	Sir; or, may it pleaſe your Majeſty.
To his Royal Highneſs, the Prince of Wales.	Sir; or, may it pleaſe your Royal Highneſs.

To

To her Royal Highneſs the Princeſs Dowager of Wales. } Madam; or, May it pleaſe your Royal Highneſs.

In the ſame manner to the reſt of the Royal Family, varying the ſubſcription and addreſs according to their title and ſex.

To the NOBILITY.

To his Grace *A.* Duke of *B.* } My Lord Duke, Your Grace.

To the moſt Noble *J.* Marquis of *A.* } My Lord Marquis Your Lordſhip.

To the Right Hon. *A.* Earl of *B.*
To the Right Hon. *C.* Lord Viſcount *D.*
To the Right Hon. *E.* Lord *F.* } My Lord, Your Lordſhip.

The Ladies are addreſſed according to the rank of the huſbands.

To her Grace *A.* Dutcheſs of *B.* } My Lady Dutcheſs, Your Grace, &c.

All the ſons of dukes and marquiſſes, and the eldeſt ſons of earls, have, by the courteſy of England, the title of Lord and Right Honourable.

The youngeſt ſons of earls, viſcounts, and barons, have the title of Honourable, and are Eſquires.

All the daughters of dukes, marquiſſes, and earls, are Ladies; and all the daughters of viſcounts and barons are Honourable.

To the Right Hon. Earl *B.* Mr Lord.
To the Right Hon. Lord *C.* My Lord.
To the Right Hon. Lady *G.* My Lady.
To the Hon. *A. B.* Eſq. Sir.
To the Hon. *E. H.* Madam.

All privy counſellors, the Lord Mayor of London, York, and Dublin, and the Lord Provoſt of Edinburgh, have the title of Right Honourable.

All perſons bearing the king's commiſſion are ſtiled Honourable; and every ſervant of the king, or any of the Royal Family, on the civil or military liſt, is ſtiled Eſquire.

To

To the PARLIAMENT.

To the Rt. Hon. the Lords Spiritual and Temporal in Parliament aſſembled.	My Lords, May it pleaſe your Lordſhips.
To the Hon. the Knights, Citizens, and Burgeſſes, in Parliament aſſembled.	Gentlemen. May it pleaſe your Honours.
To the Rt. Hon. *A. B.* Speaker of the Houſe of Commons. *	Sir.

To the CLERGY.

To the moſt Rev. Father in God, *A.* Lord Archbiſhop of *C.*	My Lord, Your Grace.
To the Right Rev. Father in God, *A.* Lord Biſhop of *L.*	My Lord, Your Lordſhip.
To the Reverend Dr. *A.* Dean of *W.* or Archdeacon, or Chancellor of *B.* or Prebendary, &c.	Rev. Doctor Mr. Dean Mr. Archdeacon Rev. Sir.

The officers of his majeſty's houſehold are addreſſed either according to their ranks, or according to their office.

The commiſſioners of the civil liſt, are addreſſed according to their rank, and are ſtiled Right Honourable.

To the Rt. Hon. the Lords Commiſſioners of the Treaſury, Trade and Plantation.	My Lords, Your Lordſhips.

The commiſſioners of the cuſtoms, exciſe, ſtamp-duty, ſeal-duty, navy, &c. are ſtiled Honourable; but if any of them be privy counſellors, they are collectively ſtiled Right Honourable, and addreſſed, Sirs, your Honours.

In the army, noblemen are ſtiled according to the rank of their nobility, with the addreſs of their rank in the army.

To the Rt. Hon. Earl *B.* Lieut. Col. of the 16th Regiment.	My Lord, May it pleaſe your Lordſhip.

All colonels are ſtiled Honourable; as, the Hon. Col. *A. B.*—but they are moſt commonly addreſſed by their names only; as, Colonel *A.B.* Inferior officers have their commiſſion ſet before their names; as, Major *A. B.* Capt. *C. D.* Lieutenant *F. G.* Enſign *H. I.*

Ambaſſa-

* *He is ſtiled Right Honourable, being generally a privy Counſellor.*

Ambaſſadors, plenipotentiaries, governors of the colonies, and lords lieutenants of Ireland have the title of Excellency.

Judges, if privy counſellors, are Right Honourable, if not, Honourable, as,

To the Rt. Hon. *A. B.* Lord Chancellor.
To the Rt. Hon. Sir *C. D.* Lord Chief Juſtice.
To the Hon. *E. F.* Eſq. Lord Chief Baron.
To the Hon. *G. H.* Eſq. one of the Juſtices of, &c.

Gentlemen of an inferior rank in the law, are addreſſed according to their office; but barriſters have the title of Eſquires.

Juſtices of the peace, ſheriffs, mayors of corporations, and recorders are ſtiled Eſquires and Worſhipful. But both the aldermen and recorder of London are Right Worſhipful.

Govenors of colleges, hoſpitals, &c. having magiſtrates in the ſociety, are ſtiled Right Worſhipful, or Worſhipful.

Incorporate bodies are called Honourable; as,

To the Hon. Court of Directors of the Eaſt India Company. } Gentlemen, Your Honours.

To the Hon. the Govenor, deputy Govenor, and Directors of the Bank of England. } Gentlemen, Your Honours.

To the Maſters and Wardens of the Worſhipful Company of Mercers, &c. &c. } Gentlemen, Your Worſhips.

It is cuſtomary to call a Baronet and a Knight Honourable, and their wives Ladies.

Every gentleman of an independant fortune has commonly the title of Eſq. And the uſual ſuperſcriptive addreſs to all tradeſmen and merchants is, To Mr *A. B.* Sir.

ETYMOLOGY.

ETYMOLOGY is that part of grammar which treats of the derivation of one word from another.

Words are either primitive or derivative.

Primitive words are root words, or originals, ſuch as are not derived from any other words; as king, heaven, &c.

Derivative words are ſuch as are derived from primitive words; as kingdom, heavenly, &c.

Derivative words in Engliſh are of two ſorts.

1. Words derived from Engliſh originals.

2. Words derived from French, Latin, Greek, &c. originals.

Adjectives, in Engliſh, are derived from ſubſtantives; as, healthy from health, wealthy from wealth, hearty from heart, eaſy from eaſe, &c.

Subſtantives are derived from adjectives; as, fruitfulneſs from fruitful, breadth from broad, ſtrength from ſtrong, &c.

Subſtantives derived from verbs; as, birth from to bear, growth from to grow, health from to heal, teacher from to teach, admirer from to admire, &c.

Verbs from ſubſtantives; as, from fiſh, comes to fiſh; from a plant, to plant; from braſs, to braze; from graſs, to graze, &c.

Verbs from adjectives; as, to blacken from black, to ſweeten from ſweet, to ſharpen from ſharp, &c.

Adjectives that ſignify the matter or ſubſtance of which any thing is made, are formed from ſubſtantives by adding *en*; as, oak, oaken; gold, golden, &c.

Adjectives ending in *iſh*, denote the likeneſs or reſemblance of any thing; as mule, muliſh; rogue,

roguiſh; or diminiſh the quantity of any thing; as, black, blackiſh; white, whitiſh, &c.

Adjectives ending in *full*, and *ſome*, denote fulneſs; as, joy, joyful; toil, toilſome, &c.

Adjectives denoting want, are formed from ſubſtantives, by adding *leſs*; as, fear, fearleſs; care, careleſs, &c.

Adjectives ending in *ly*, denote the likeneſs of any thing; as, earth, earthly; father, fatherly, &c.

Subſtantives derived from other ſubſtantives ending in *kin*, *ling*, *oc*, and *rel*, leſſen or diminiſh the ſignification of the word they are derived from, and are therefore called deminutives; as, lamb, lambkin; duck, duckling; gooſe, goſling; hill, hillock; cock, cockrel; pike, pickrel, &c.

Subſtantives derived from other ſubſtantives ending in *alty*, *cy*, *dom*, *ſhip*, *rick*, and *wick*, denote office, dignity, employment, power, ſtate, command, &c. as, mayor, mayoralty,; ſheriff, ſheriffalty; lieutenant, lieutenancy; duke, dukedom; earl, earldom; lord, lordſhip; biſhop, biſhopric; baily, bailiwick, &c.

Subſtantives ending in *head* or *hood*, denote ſtate and quality; as, God, godhead; man, manhood; &c.

Derivatives from French originals, and theſe French words are moſtly derived from the Latin, and may eaſily be diſtinguiſhed by their endings:

Engliſh.	*French.*	*Engliſh.*	*French.*
Homage	hommage	chagrin	chagrine
voyage	voyage	cape	cap
agreeable	agréable	climate	climat
judgment	judgement	chamber	chambre
government	government	diſorder	diſordre
motive	motif	capacity	capacité
caveſſon	caveſçon	gaiety	gaité
affair	affaire	beauty	beauté

All

Alſo many words, in which diphthongs and triphthongs occur.

Adieu, avaunt, portmanteau, maugre, chaiſe, courage, joy, lieu, &c.

Derivations from Latin Originals.

Engliſh.	*Latin.*	*Engliſh.*	*Latin.*
Liberal	liberalis	abundant	abundans
prudent	prudens	diligence	diligentia
patience	patientia	candid	candidus
ſplendid	ſplendidus	action	actio
vexation	vexatio	arbitrary	arbitrarius
dilatory	dilatorius	ſimplicity	ſimplicitas
antiquity	antiquitas	affable	affabilis
inteſtate	inteſtatus	compact	compactus
recede	recedo	ſucceed	ſuccedo
ſcruple	ſcrupulus	effect	effectus
ſevere	ſeverus	receſs	receſſus
glorify	glorifico	imbibe	imbibo
horrible	horribilis	edict	edictum
ſervile	ſervilis	extinct	extinctus
divide	divido	ſign	ſignum
divine	divinus	reviſe	reviſo
remiſs	remiſſus	omit	omitto
active	activus	omen	omen
ſenſe	ſenſus	moroſe	moroſus
generous	gereroſus	honour, *or* honor	honor
expel	expello	introduce	introduco
aqueduct	aquæductus	conſume	conſumo
refuge	refugium	obſcure	obſcurus
jejune	jejunus	uſe	uſus
diſpute	diſputo		
affix	affixus		

Derivations from Greek Originals.

Engliſh words beginning with Greek prepoſitions *, are derived from Greek originals; as, anonymous, amphibious, antagoniſt, hypercritic, hypocrite, metamorphoſis, peripatetic, ſynod, ſymphony.

Technical terms are, in general, derived from the Greek; ſuch are terms uſed in logic, philoſophy, mathematics, phyſic, &c. theſe being arts in which the Grecians excelled.

The following derivations may be eaſily known by their endings:

Engliſh.	*Greek.*
Emphatic emphatical	Emphatikos
proſody	proſodia
theocracy	theokrakia
etymology	etumologia
phyſiognomy	phuſiognomia
catalogue	catalogos
philoſophy	philoſophia
monotomy	monotomia
emphaſis	emphaſis
parentheſis	parentheſis
ſyllogiſm	ſullogiſmos

Beſides many others; as, idea, atheiſt, Chriſt, axiom, paradox, hemiſphere, cycle, apocalypſe, &c. &c.

* The inquiſitive and claſſical reader may meet with a critical expoſition of theſe prepoſitions in that very learned and uſeful book, entitled a Greek and Engliſh Lexicon to the New Teſtament, &c. by John Parkhurſt, M. A. where he will find, that theſe prepoſitions are derived from the Hebrew, as indeed almoſt all the Greek *primitives* may be *naturally* and *eaſily* deduced from the ſaid language.

ENGLISH EXERCISES.

WRITE down the plural number of the following ſubſtantives: book, croſs, hook, fox, church, box, fiſh, half, wife, calf, life, ſtaff, dwarf, muff, handkerchief, grief, chief, wood, tooth, ox, child, brother, die, penny, gooſe, foot, genius, radius, phænomenon, erratum, beau, cherub, ſeraph.

Write the ſingular number of annals, bellows, ſciſſors, wages, aſhes, and cloaths; alſo the plural number of temperance, chaſtity, patience, gold, ſilver, and beer.

Write the poſſeſſive caſes of the following nouns: king, eagle, Thomas, George, Charles, Mary, Ann, children, Moſes, Phinehas, righteouſneſs.—Alſo, the nominative, poſſeſſive, and objective caſes of the pronouns, I, thou, he, ſhe, it, both in the ſingular and plural number.

Write down the feminine gender, of the following nouns: man, boy, brother, bridegroom, buck, lad, king, huſband, nephew, peacock, ram, abbot, actor, benefactor, protector, adminiſtrator, maſter, hero, prophet, heir, marquis, viſcount, poet, tutor.

Write down the comparative and ſuperlative degree of bad, generous, benevolent, trifling, virtuous, good, learned, much, little, famous, inventive, ſhady, powerful, high.

Write down the ſuperlative degree of one, two, all, each, any, chief, extreme, often, ſoon, badly, well.

Correct the following phraſes:

A more braver man I never ſaw.

He is the chiefeſt among ten thouſand.

The town is ſituate upon the extremeſt borders of the country.

More worſer language never was heard.

SYN-

SYNTAX.

1ſt Concord.

5. *A verb agrees with its nominative caſe, &c.*

Them that humble themſelves ſhall be exalted.
There is phænomena in nature which cannot be accounted for.
There remains little hopes of his reformation.
I loves reading very much.
Thanks is not due to a delayed kindneſs.
There's three or four of them paſs'd this way.
That dark age believed popiſh miracles as faſt as they was told, and others did not dare to contradict them.
Three of the brothers was took priſoners.
There was with him about five hundred men.
There is not the leaſt hopes of his recovery.
If it pleaſes your worſhip, ſays ſhe, I did not live quite forty year; and in that time brought my huſband ſeven daughters, made him nine thouſand cheeſes, and left my oldeſt girl with him to look after his houſe in my abſence; and whom, I may venture to ſay, is as pretty a houſewife as any in the country.
Final cauſes lye more bare and open to our obſervation, as there are often a greater variety that belong to the ſame effect.
So much for the diſtemper itſelf. There remains ſome things to be taken notice of, that fell out before and after his death.
Pleaſe to preſent my compliments to Mr H. whom I hope is perfectly recovered from his late indiſpoſition.
There remains two things more, that deſerve ſome conſideration in this matter.
Seeing his days are determined, the number of his months are with thee; thou haſt appointed his bounds that he cannot paſs.

There

There is more beauties in that book than I expected.

The number of the names together were one hundred and twenty.

The dame, whoſe years were nearer to an equality with his own, eſteemed thoſe grey locks as the honours of his head, and could have wiſhed they had all been ſuch; ſhe thought it gave him a venerable look; at leaſt that it made her appear younger than him.

And the Lord ſaid unto Moſes and unto Aaron, take to you handfuls of the aſhes of the furnace, and let Moſes ſprinkle it towards heaven in the ſight of Pharoah.

I delights to hear muſic.

Upon looking up; what means, ſaid I, theſe great flights of birds that are perpetually hovering about the bridge?

Hephæſtion was permitted to chuſe a king out of the Sidonians, whom he thought was moſt worthy of that honour.

As to the public they was very uneaſy at the ill ſucceſs of this expedition.

There was 600 brave ſoldiers of the enemy ſlain in the engagement

If you was here, you ſhould find three or four in the parlour after dinner, whom you would ſay paſſed their time agreeably.

In one hour ſo great riches is come to nought.

Note. "It is not eaſy to give particular rules for the "management of the modes and times of verbs, with re- "ſpect to one another. The ſhorteſt and beſt rule that "can be given is this:—To obſerve what the time and "ſenſe neceſſarily requires.—So in theſe lines.

"Some, who the depths of eloquence have found,
"In that unnavigable ſtream were drown'd."

"The event mentioned in the firſt line is prior in time to "that mentioned in the ſecond. The firſt event is men-

"tioned

" tioed in the preſent perfect time; it is preſent and com-
" pleted: They *have (now)* found the depths of elo-
" quence. The ſecond event is expreſſed in the paſt inde-
" finite time; it is paſt and gone, but when it happened
" is uncertain:—*they were drowned.* The laſt mentioned
" event is ſubſequent to the firſt: but how can the paſt
" time be ſubſequent to the preſent? It ought therefore
" to be, in the ſecond line, *are* or *have been drown'd*, in
" the preſent indefinite, or perfect; which is conſiſtent with
" the preſent perfect time, in the firſt line: or, in the firſt
" line, *had found* in the paſt perfect; which would be
" conſiſtent with the paſt indefinite, in the ſecond line."

Fierce as he mov'd, his ſilver ſhafts reſound.

Did not the generoſity of the public encourage arts and ſciences, they had wanted many improvements which they now poſſeſs.

Jeſus anſwered and ſaid unto him, what wilt thou that I ſhould do unto thee? The blind man ſaid unto him, Lord, that I might receive my ſight.

Every one commended his liberality, as well thoſe who experience it, as thoſe who do not.

That I may know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable unto his death; if by any means I might attain unto the reſurrection of the dead.

The Chriſtian prieſthood was never thought in any age and country to debaſe the man who was a member of it.

I thought to have written him a letter laſt week.

" *Note.* "I thought to have written laſt week,—is a com-
" mon phraſe: the infinitive being in the paſt time, as well
" as the verb, which it follows. But is certainly vicious:
" for, how long ſoever it now is ſince I thought, to write,
" was then preſent to me, and muſt ſtill be conſidered as
" preſent, when I bring back that time, and the thoughts
" of it. It ought to be, therefore,—I thought to write
" laſt week."

It was a maxim with Cæſar, that we ought to reckon we had done nothing, ſo long as any thing remains to be done.

Jeſus

Jeſus ſaid, for judgment I am come into this world; that they which ſee not might ſee; and that they which ſee, might be made blind.

Cato has obſerved, that wiſe men learned more by fools, than fools by wiſe men.

To know the love of Chriſt which paſſeth knowledge, that ye might be filled with all the fullneſs of God.

I expected to have dined at Durham to-day, but was diſappointed.

If they believe not Moſes and the prophets, neither will they believe, though one roſe from the dead.

On the morrow, becauſe he would have known the certainty whereof he was accuſed of the Jews, he looſed him from his bands.

Had their records been delivered down in the vulgar tongue, they could not now be underſtood, unleſs by antiquaries, who made it their buſineſs to expound them.

It was his duty to have interpoſed his authority in an affair of ſuch importance.

I wiſh you might act according to your promiſe.

His diſciples aſked him, ſaying, what might this parable be?

One would naturally have concluded, that ſo prudent and humane a conduct muſt have drawn down on Mycerinus the protection of the gods.

Theſe things have I ſpoken unto you, that my joy might remain in you, and that your joy might be full.

The importance of the undertaking made it abſolutely neceſſary for him to have loſt no time.

He was ſo fooliſh as voluntarily to run into many exceſſes which it was in his power to have avoided.

Therefore it is of faith, that it might be by grace, to the end that the promiſe might be ſure to all the ſeed.

They

They verily for a few days chaſtened us after their own pleaſure; but he for our profit, that we might be partakers of his holineſs.

He was a man of ſo ſound judgment and good ſenſe, that you would have found it very difficult to have perſuaded him to give credit fo ſuch falſe doctrine

Till we are heartily ſorry for what we have done, and aſhamed of the evil of it, it is not likely that we ſhould ever have come to a full purpoſe of amendment.

Great queen of arms, whoſe favour Tydeus won,
As thou defend'ſt the ſire, defend the ſon.

6. *There can be no nominative caſe*, &c. ‡

I ſhould think that the everlaſting Story Teller, Neſtor, had he been likened to an aſs inſtead of our hero, he had ſuffered leſs by the compariſon.

It was happy for them, that the ſtorm in which they were, and was ſo very ſevere, laſted a ſhort time.

My maſter mentioned another quality, which his ſervants had diſcovered in many yahoos, and to him was wholly unaccountable.

The apoſtles, who immediately converſed with our Saviour, and heard his doctrine, and ſaw his miracles, they had the teſtimony of their own ſenſes for his divine authority

Theſe rules, were they properly obſerved, the generality of people would not ſpeak ſo improperly as they do.

‡ There are many paſſages, both in poetry and proſe, where this rule is very allowably tranſgreſſed; or rather, where two nominatives are uſed to give the greater emphaſis and beauty to the ſubject:—thus, in that elevated and truly ſublime deſcription of the Pſalmiſt,—"*They* that go down to the ſea in ſhips, and do buſineſs in the great waters: *Theſe* ſee the works of the Lord, and his wonders in the deep."—PSALM cvii.

He was a man, whoſe vices were very great, and had the art to conceal them from the eye of the public.

This is ſhe, whom the Grecians call Calliope, and is eſteemed the moſt excellent of the nine.

He that is deſirous to do the will of God, he is like to judge indifferently concerning any doctrine that pretends to be from God.

Almighty God, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs and live; and hath given power and commandment to his miniſters, to declare and pronounce to his people, being penitent, the abſolution and remiſſion of their ſins; he pardoneth and abſolveth all them that truly repent and unfeignedly believe his holy goſpel.

11. *Two or more nouns in the ſingular*, &c.

Canada, Nova Scotia, and the Iſland of Cape Breton was ceded to Great Britain.

Irregularity and want of method is ſupportable only in men of great learning and genius.

The time and place for the conference was agreed on.

The election and ceremony is now paſt.

Not long after our Saviour's death, the city of Jeruſalem and the ſanctuary was utterly demoliſhed.

A bruit ran thro' the army, that Ptolemy Lathyrus and all his forces was come to the aſſiſtance of the enemy.

He returned to Rome, where triumphal honours and a ſtatue crowned with laurel was decreed him.

One evening not long before their deſolation, there was ſeen in the air chariots and armies hovering over the city.

I could heartily wiſh there was the ſame appli
cation and endeavours to cultivate and improve our
church muſic, as has been lately beſtowed on that
of the ſtage.

Note. The conjunction disjunctive has a contrary effect.

A man may ſee a metaphor or an allegory in a
picture, as well as read them in a deſcription
It muſt be confeſſed that a lampoon, or a ſatyr,
do not carry in them robbery or murder.

12, *If the ſingulars, &c.*

I and you and he will go to town.
He and you are very diligent.
They and ye might live happy together.
I and you ſtudy, and ye have your reward.
I and he will endeavour to improve.
He and you will not be attentive to their own
intereſt.
I and you have finiſhed your journey; it has
been very pleaſant.

13. *A noun of multitude, or ſignifying many,* &c.

The whole world were about that time in expec-
tation of a prince out of Judea.
The remnant of the people, in other parts of
the nation were perſecuted with great ſeverity.
Never were any nation ſo infatuated.
While the Engliſh parliament were thus em-
ployed the Catholic army under the Duke of Guiſe
were carrying on the ſiege of Orleans with great
vigour.
All the virtues of mankind are to be counted
upon a few fingers, but his follies and vices are
innumerable.
The church of Rome places too much confidence
in her own good works.

Had

Had the miniſtry been as attentive to the public good as to its own private intereſt, they might have procured this iſland ſuch honour, power and tranquility as they have been ſtrangers to for ſeveral years.

The Roman people were at that time ſo addicted to pleaſure, as to be careleſs of its liberties.

The generality of my readers is ſo well ſatisfied, that a great many of them has offered me their aſſiſtance.

The preſent age is diſtinguiſhed by a depravity of manners, which is eaſier to lament than to reform.

2*d* Concord.

15. *The Adjective in Engliſh having*, &c.

We have ſtrict ſtatutes, and moſt biting laws, which for this nineteen years we have let ſleep.

Thoſe ſort of authors ſcorn to take up with appearances.

Theſe kind of ſufferings are not very agreeable to human nature.

By this means thou ſhalt have no portion on this ſide of the river.

He is a friend to no intereſts but that of truth and virtue, nor a foe to any but that of vice and folly.

By this means I know the faces of all the principal politicians within the bills of mortality.

Theſe kind of compoſitions are approved of by the beſt antient writers.

The territory of Athens was more fruitful than that of Thebes and Lacædemon was.

I have not wept this forty years.

It is an unanſwerable argument of a very vicious age, the unmeaning compliments that paſs between almoſt all kinds of people.

I have not ſeen him this twelve months.
I don't trouble myſelf with theſe kind of trifles.

15. *The diſtributive pronouns, each, every, &c.*

Let each eſteem other better than themſelves.
They ſhall reſt in their beds, each one walking in their uprightneſs.
I do not think any one to blame for taking due care of their health.
He caſt two pillars of braſs eighteen cubits high a piece, and a line of twelve cubits did encompaſs either of them about.
The throne had ſix ſteps, and the top of the throne was round behind, and there were ſtays on either ſide on the place of the ſeat.
And the king of Iſrael, and Jehoſaphat king of Judah, ſat either of them on his throne clothed in their robes.
Every imagination of the thoughts of the heart are evil continually.
And there was yet a battle in Gath, where was a man of great ſtature, that had on every hand ſix fingers, and on every foot ſix toes.
It is requiſite that the language of an heroic poem ſhould be both perſpicuous and ſublime: in proportion as either of theſe two qualities are wanting, the language is imperfect.
Nadab and Abihu, the ſons of Aaron, took either of them his cenſer.
In the midſt of the ſtreet of it, and on either ſide of the river was the tree of life, which bare twelve manner of fruits.
They crucified him and two other with him, on either ſide one, and Jeſus in the midſt.
And he delivered them into the hands of his ſervants, every drove by themſelves.

So

So do ye from your hearts forgive every one his brother their treſpaſſes.

Every part of the empire became the dreadful ſcenes of blood and ſlaughter.

Government.

21. *One ſubſtantive governs another ſignifying a different thing*, &c.

Aſa his heart was perfect with the Lord.

Bleſs the Lord, all ye his hoſts, ye miniſters of his that do his pleaſure.

I incline much rather to Grotius his excellent conjecture about it.

Charles Dixon his book.

Penelope her web.

Lancelot Montague his exerciſe.

Telemachus his blooming years.

Whoſoever ſins ye remit, they are remitted, and whoſoever ſins ye retain, they are retained.

Queen Elizabeth her reign was glorious.

On Necho his taking his way thro' Judea, Joſiah reſolved to impede his march.

Ann Harris her book.

They told Haman to ſee whether Mordecai his matters would ſtand.

This we beg for Jeſus Chriſt his ſake.

22. *When a nominative caſe comes between the relative and the verb*, &c.

25. *All verbs active govern words in the objective*, &c.

26. *Prepoſitions in Engliſh always require the objective*, &c.

Who did you ſpeak to?

Who do you think I ſaw the other day?

Do you know who this book belongs to?
Who ſerveſt thou under?
God hath thought fit to allure and frighten us into obedience, and he that comes to Him, even in this way he will in no wiſe caſt out.
Who did you enquire for?
He that injures you forgive: revenge becomes no man.
But now ſaith the Lord, be it far from me, for they that honour me I will honour.
He is of ſo amiable a temper that he does good to whoſoever he can.
Some who I have been familiar with, grew cold and indifferent.
It is of great importance who you take to be your teachers; for if the blind lead the blind, ſhall not both fall into the ditch?
He that is diligent I deſire you will commend.
Do you know who I was talking with yeſterday?
She that is idle, reprove publicly.

28. To, *before a verb, is the ſign of the infinitive mode; but there are ſome*, &c.

There was a great earthquake, which made the earth to tremble.
It is very much to be lamented, that we ſee ſo many to make ſo little conſcience of ſin.
I am ſure he dare not to do it.
You ought not profeſs yourſelf a maſter of what you do not underſtand.
I wiſh him ſucceed in that affair.
You ought not walk abroad to-day.
When a man is convinced that he hath done fooliſhly, what can he do leſs than to be heartily ſorry for his actions, and reſolve to do better for the future.

33. *The participle in* ing, *often becomes a ſubſtantive, and conſequently,* &c.

God who didſt teach the hearts of thy faithful people, by the ſending to them the light of thy holy ſpirit.

His memory was perpetuated by the building a church to his name.

I ſhall not ſcruple the giving it a place in your paper.

He was ſent to prepare the way of our Saviour by preaching of repentance.

Several old medals are like ſo many maps for the explaining the antient geography.

After the cutting off Aridæus, Alexander, the ſon of Roxana, bore the title of king.

He takes pleaſure in obliging of thoſe who have diſpleaſed him.

For the accompliſhing this deſign, on the firſt day of the firſt month, that is, the month Niſan, he called together his diviners to find out what day would be moſt lucky for putting of it in execution.

Note. In a few inſtances, the preſent participle hath been vulgarly uſed in a paſſive ſenſe; as, beholding for beholden; wanting for wanted, owing for owen, and perhaps ſome others.

He did not think himſelf beholding to Providence for any part of the victory.

Nothing but application is wanting to make you a good ſcholar.

I'll inform you of the duty that is owing to a parent.

His eſtate is dipped, and is now eating out with uſury.

This ſmall treatiſe is more beholding to fortune for its birth, than to any ſerious deſign.

" So likewiſe the paſſive participle is often employed in " an active ſenſe in the word miſtaken, uſed inſtead of " miſtaking:

" You

"You are too much miſtaken, &c,
"I miſtake;" or, "*I am miſtaking;*" means, "*I miſunderſtand:*" but, "*I am miſtaken,*" means properly, "*I am miſunderſtood.*"
"But in ſome of theſe participles the abuſe is ſo authoriſed by cuſtom, as almoſt to have become an idiom of "the langnage."

36. *Adverbs have no government, &c.*

I only ſpake three words.
Her body ſhaded with a ſlight cymarr,
Her boſom only to the view was bare.

I ſhall only take notice of thoſe duties which are moſt eſſential.

Adjectives are ſometimes uſed very improperly as adverbs.

He is an indifferent honeſt man.
Thou art marvellous worthy to be praiſed.
This is an excellent good performance.
He was extreme unwilling to deſiſt from his undertaking.
It is excellent well written.
He behaved himſelf conformable to his profeſſion.
Such honeſty as his is exceeding rare.
He ſaid expreſs, that he would do it.
He performed agreeable to his promiſe.
His reaſoning is exceeding clear.
We ſhould act ſuitable to our character and ſtation in life.
Men are extreme ſubject to error.
We ſhould live ſoberly, righteouſly and godly in this preſent world.
His villainy was eaſier detected than you imagine
I think it very maſterly written.
Theſe examples are extraordinary rare.

EXAM-

EXAMPLES * *of impropriety in the uſe of the prepoſitions.*

That affair did not fall into his cognizance.

This is the kind of buſineſs into which we are ſtill occupied.

He was accuſed for betraying the truſt repoſed into him.

I con-

* Ye blind guides, than ſtrain *at* a gnat, and ſwallow a camel.

It ought to be, ſtrain *out* a gnat.———The original is, διυλιζοντες from δια and υλιζω, and υλιζω from υλη, *matter* or *dregs*) to ſtrain out dregs of water, wine, or any other liquor.——In theſe hot countries, as Serrarius well obſerves, gnats were apt to fall into wine, if it was not carefully covered; and paſſing the liquor through a ſtrainer, that no gnat or part of one might remain, grew into a proverb for exactneſs about little matters. Could any authority (ſays Dr Doddridge) be produced, in which καμηλος ſignifies a large inſect, I ſhould with great, pleaſure follow the tranſlation of 1727, in reading the latter clauſe *ſwallow a beetle*. But there ſeems no neceſſity for ſuch an alteration; the expreſſion was proverbial, and very applicable to thoſe, who, at the ſame time they were ſuperſtitiouſly anxious to avoid *ſmall* faults, did, without ſcruple, commit the *greateſt* ſins.

And of his fulneſs have all we received, *and* grace *for* grace. Would it not be more elegant, as will as more emphatical, to tranſlate it, *even* grace *upon* grace? For the Greek conjunction και has frequently this ſignification; as, *Mat.* x. 30. *But* the very hairs of your head, &c. much more properly, *Even* the very hairs, &c.——Alſo, *Luke* xiii. 7. Why cumbereth *even* it the ground.—*Gal.* ii. 16. *Even* we have believed on Jeſus Chriſt, &c.—Grace *for* grace, ſays Blackwall, in his Sacred Claſſics (Vol. I. p. 164) ſounds very harſhly; and, as I humbly conceive, will ſcarce be made ſenſe. But, 'tis natural and eaſy, if taken in the ſenſe in which it is uſed by *Theognis*, a very pure and *attic* writer: δοιης δ' αντ' αντιων αντιας, *and thou ſendeſt me calamities upon calamities.* [Theognis v. 344.]—So in the goſpel of his Son God Almighty vouchſafed mankind variety of bleſſings, (*even* grace *upon* grace) abundant grace, and multiplied mercies.

I congratulate you to your late ſucceſs.
He has been very often reproached to this.
I hope no conſideration will ever make me ſwerve out of the paths of innocence and virtue.
He has every inducement to frequent their company, for when ever he was with them, he was very much made on.
He is reſolved of going into the country.
This is he whom you accuſe for want of diligence.
Might often prevails upon right.
I very much diſſent with you, in my opinion, on that matter.
The oppoſition you meet with ſhould be no diſcouragement for you ſtill to proceed in what is right.
I never ſaw a perſon who was a more ſtrict obſerver after modes and ceremonies.
You act very fooliſhly, if you think good advice any diminution to your abilities.
You have beſtowed your favours to a very deſerving perſon.
He has an utter averſion to whatever is commendable, and thinks his wicked actions no derogation to his character.
I did it in compliance to your commands.
His example had a much greater ſhare of influence to you, than any regard after the advantages which might accrue to you afterwards.
It is a great pleaſure to me to ſee him ſtill engaged into ſo much buſineſs.

41. *The Conjunctions*, if, though, &c.
43. *When different things are compared*, &c.
45. *Some conjunctions have other conjunctions anſwering to them*, &c.

Though he falls, yet ſhall he riſe again.

If

If * he is there alone, you may inform him of it: if there be any one with him, be ſilent.

Though he were a ſon, yet learned he obedience by the things which he ſuffered.

Though he be rich, yet he is miſerable.

It was a great joke to ſee ſuch a grave perſon as me in an embroidered cap, and brocade night-gown.

You'll ſuffer more by it than me.

You are much older than her.

They contributed much more to that expedition than us.

There were more than him to be blamed for the ill ſucceſs of that affair.

She is not half ſo handſome as thee.

You are far wiſer than her.

You and I have the ſame right to judge for ourſelves as them.

He is a much better writer than me.

A ſtone is heavy, and the ſand weighty; but a fool's wrath is heavier than them both.

You are ſtronger than him.

As the caſe now ſtands, thoſe of the firſt quality pay their tutors but little above half ſo much that they do their footman.

He

* The conjunction *if* is peculiarly uſed, *Heb.* iv. 3. "As I have ſworn in my wrath, *if* they ſhall enter into my reſt." The ſentence is elliptical. If they ſhall enter into my reſt, then my word or oath is falſe; or, If they ſhall enter into my reſt, let me not live, let me not be God, let me not be true, or the like. So that the conjunction *if* has a negative ſignification, and would be more intelligible (at leaſt) to an Engliſh reader, were it tranſlated as in *Heb.* iii. 11. "They ſhall not enter into my reſt:" The expreſſion, in the original, in both paſſages is the ſame. So alſo, *Mark* viii. 12. "There ſhall no ſign be given," &c. The original is εἰ δοθήσεται. *If* a ſign ſhall be given: The ellipſis muſt be ſupplied as above. See alſo the helleniſtical uſe of εἰ, by the LXX. *Pſ.* xcv. 11. *Deut.* i. 35. There ſhall not one of theſe men, &c. In the Greek, *if* any of theſe men ſhall, &c. 1 *Sam.* iii. 14. *Pſ.* lxxxix. 35. cxxxii. 2, 3.

He loved him ſo much as if he had been his own ſon.

Several things are inſupportable if they are but indifferent, ſo poetry, muſic, painting, and public ſpeeches.

The Roman power was ſo very tottering, that neither Diocleſian or Maximia were in any degree ſtrong enough to deſtroy the acquiſitions of Caranſius.

A ſatyriſt is a dangerous man: he will not ſpare his beſt friend, ſo as he can but make himſelf merry.

Theſe things Afranius delivered ſo ſubmiſſively as ever he could.

Truth and falſehood border ſo cloſe upon one another, as a wiſe man ſhould not truſt himſelf upon the brink of either.

Is it ſo, as there is not a wiſe man among you? I would ſooner imitate than he.

If it is my lot to be old, there are none who I would ſooner imitate than he.

We need ſuch an army that is not to be ſent for a great way, but ſuch a one that is ready and is as it were at hand.

We think too high of ourſelves if we ſuppoſe we are of ſo great conſequence, as the motions of the ſtars ſhould be contrived for our ſake.

They marched about fifteen days in ſuch a manner as there was not above five or ſix miles between the enemy's rear and our van.

No errors are *ſo* trivial, *but* they deſerve to be mended. Ought it not to be, no errors are *ſo* trivial, *as* not to deſerve to be mended; or, *as* not to deſerve mending.

46. *The conjunction* and *, *with ſome others.*

He exclaimed moſt bitterly againſt you and I.

He, and you, and me, will part it between us.

It

* So likewiſe the following ſentences (to which ſimilar ones are frequently to be met with, in the ſacred writings)

ſeem

It is obſervable, that every one of them is very attentive to his reſpective occupation, and yet gain very little by their diligence.

For ever in this humble cell,
Let thee and I, my fair one, dwell.

Did he not fear the Lord, and beſought the Lord, and the Lord repented him of the evil which he had pronounced againſt him.

Let you and I be diligent.

If a man have an hundred ſheep, and one of them be gone aſtray, doth he not leave the ninety and nine, and goeth into the mountains and ſeeketh that which is gone aſtray.

Let you and I,
The battle try.

Did he not inform you of the whole affair, and intreated you not to interfere.

Let him and I alone.

ſeem to be faulty.——They did but flatter him with their mouth, and *diſſembled* with him in their tongue. Many a time did they provoke him in the wilderneſs, and *grieved* him in the deſart. The moſt principal and *mightieſt* in the dwellings of Ham. Let them give thanks whom the Lord hath redeemed, and delivered from the hand of the enemy; and gathered *them* out of the lands, &c. &c.

Owe no man any thing, but to love one another. Rom. xiii. 8.—If this expreſſion be allowed to be proper, it is a Greciſm; the literal tranſlation of the original τ᾽ο ἀγαπᾶν: where the infinitive mode, both in Engliſh and Greek, is uſed ſubſtantively. This mode of expreſſion frequently occurs in the Greek, where the infinitive becomes a ſubſtantive, and admits of the article through all its caſes, thus, του επαινεισθαι ενεκα; το θελειν; του ζην απο Λυπης αρχομεθα: and the Engliſh coincides with it in this, as well as other expreſſions—τυγχανει περιπατῶν, he is walking; μεμνημαι ιδων, κ. τ. λ.

PROMISCUOUS EXAMPLES.

THERE's many people in the world who lives as if they were never to die.

There is, in fact, no impersonal verbs in any language.

When we have to do with these impatient kind of princes, we ought always to be ready and have our wits about us.

There are also a great number of Latin Prepositions.

As for wealth, and the goods of this world, he has it all in contempt.

The circumstances of that affair are as follow.

Virtue and vice differ to each other as much as light and darkness.

Here's so many characters that the person of the emperor cannot be mistaken, since not one of them agree with any but Augustus Cæsar.

He dare not to do it.

You ought always act as justice and honour requires.

Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked.

It is very probable that neither of these are the meaning of the text.

What a innumerable variety of creatures are there in this inferior world.

The common people is but ill judges of real merit.

The defending a bad cause is more bad than the cause itself.

Prudence governs the wise, but there is but few of that sort.

The legion was no sooner withdrawn but the northern barbarians renewed their ravages.

By

By this means that religious princeſs became acquainted with Athenais, whom ſhe found was the moſt accompliſhed woman of her age.

Here is likewiſe repreſented unto us the manifold benefits of a virtuous life.

I am him which informed they of the whole affair.

She and him was not miſtaken in his conjectures.

Who will thou give it to?

Him and thou are very diligent, you will improve much.

I is buſy in our own affairs.

Fortune favours they which is brave.

He is miſtook who informed thou.

I and him are very attentive to their books.

Why did thou truſt them? are either of them your friends? I is perſuaded neither of them are.

The whole annals of hiſtory does not afford a inſtance of more flagrant uſurpation as that of Richard III.

That houſe is very pleaſantly ſituate.

This is very different to that.

To ſucceed in theſe kind of ſtudies there is nothing wanting but inclination and diligence.

Homer was not the inventreſs of fables. They were far more antient than him.

They had no other view but to ſtand their ground againſt the furious aſſault of the Trojans.

I and he are are more diligent that thee.

Thou might fortune to thy ſide engage.

Apellico, a rich citizen of Athens, ſought after all ſorts of books for the making him a library.

Thus by negligence the ballance of power was broke.

I am much delighted with the books you was pleaſed to ſend me.

Now is the reader exceeding curious to learn from whence this vapour took its riſe, which had ſo long ſet the nations at gaze.

C. Bæbius, a tribune, whom I have ſaid before was bribed, ordered the king to be ſilent.

Where then are theſe kind of people to be found?

There is a ſtory in Pauſanias, of a plot for betraying of a city, diſcovered by the braying of an aſs.

Bathſheba was no ſooner ſat down but ſhe entered upon the buſineſs.

I dares not to tell you a ſyllable of the matter.

Every tree is known by their own fruit.

Who art thou, O man, [that preſumes on your own wiſdom.

Who is there? It is me.

This is the perſon who you left the book to.

She is more cunning than him.

No man is ſo ſunk in vice and ignorance, but there are ſome hidden ſeeds of goodneſs and knowledge in him.

All I have do at preſent ſhall be to make ſome reflections upon what hath been ſaid.

So likewiſe ſhall my heavenly father do alſo unto ye, if ye from your hearts forgive not every one his brother their treſpaſſes.

Anger and impatience is every where unreaſonable.

He that is a ſlave to any of theſe paſſions, his religion is but a form.

Well, ſaid St. Auguſtine, God is our trueſt and chiefeſt life, from whom to revolt is to fall; to whom to return is to riſe, and in whom to ſtay, is to ſtand ſure.

Let no man's contrition be leſs than their crime.

A prince need not fear home conſpiracies, or foreign invaſions, if he be loved of his own ſubjects.

The point was no ſooner granted but new diſſentions begun.

The power was equally divided between theſe three.

Theſe men were choſe for the digeſting a code of laws for governing of that commonwealth.

Caius Lælius, him that is called the wiſe, he brought down Variatus his courage very low.

Within the moſt inward caverns of the earth, a world of uſeful things lie hid.

He made ſuch quick diſpatch as he ſoon was arrived with his forces in Aſia.

By this method we ſhould have more able and honeſter citizens of them.

He is ſo diligent, that no pains is declined by him.

The parliament were willing to ſupport the noble deſigns of Elizabeth, for the improvement of trade and manufactors, for the augmenting her navy, for ſuppreſſing of vice, and the more effectually reſtraining the progreſs of Popery.

What greater, or publicker, or frequenter, or numerouſer, or beneficialer miracles can almoſt be imagined than Chriſt did.

There are a great many of theſe kind of people in the ſtate.

Her they eſteem as the inventor of their arts.

The wonderful ſucceſs of the goſpel, and univerſal ſpeading of it thro' the world was foretold, *Gen.* xii. 3. In thee ſhall all the nations of the earth be bleſſed.

There are two things ordinarily makes us to ſuſpect the fidelity of a witneſs: if there is either an appearance of deceit in the manner of relation, either of the deſign in the end of it, but the witneſſes of Chriſt his reſurrection are free of both theſe grounds of jealouſy.

Aquilius, when he was aſked what knavery was, he anſwered, When one thing is pretended, and another drove at.

I have lived in this way this many years.

A man may ſee a metaphor or an allegory in a picture, as well as read them in a deſcription.

He was proof to all the attacks of fortune or pleaſure.

This is the verſes which I have been informed was engraved on his monument.

About this time Janus his temple was ſhut.

Tho' they are never ſo few they dare to attack any number of horſemen equipped with harneſs.

This he makes ſome doubt about, whether it were done with Teribazus his knowledge or no.

He read the Scriptures, though there was many things in it he did not underſtand.

I cannot excuſe the remiſſneſs of thoſe, whoſe buſineſs it ſhould have been, as it certainly was their intereſt, to have interpoſed their good offices.

To this he made no other anſwer, than by a low bow.

Have you forgot the enemy, yourſelves and I?

All theſe kind of orders were miſtruſted by the commons.

Supplies were wanting to pay both the fleet and the army.

She was heir to her brother's eſtate.

They were to aſſiſt each other, in caſe each of them were attacked.

He was not averſe to peace.

While theſe negotiations were carrying on among the courts of France and England, Germany was agitated with religious diſputes.

What imports thy forward fight?

Well, if you could loſe it quite.

The king had contracted an averſion to Luther.

This is well wrote. Who wrote it? Me, Sir.

York and Hull was eaſily reduced by this army.

They addreſſed to him with their old complaints againſt Herod.

He releaſed to him his ſons, who he had in captivity at Rome.

There

There is betwixt that ſmile which we aſpire to,
That ſweet regard of princes, and our ruin,
More pangs and fears than war and women know.

Phraates, on Auguſtus his coming into Syria, ſent ambaſſadors to him.

This met with that diſappointment that ſo wicked an action deſerved.

To dine with her! and come at three!
Impoſſible!—It can't be me.

It is an unanſwerable argument of a very refined age, the wonderful civilities that have paſſed of late years between the nation of Authors and that of Readers.

At the foot of this hill were ſoon built ſuch a number of houſes, that amounted to a conſiderable city.

He loſt the beſt part of his army in that expedition.

Courts are ſeldom unprovided of perſons under this character.

If any man provide not for his own (they that are of his family) he has denied the faith.

He led a ſingular pious life.

This Simon had a quarrel to Onias, the then high prieſt.

They engaged the biſhops to pronounce Gaviſton excommunicate.

His raiment became ſhining, exceeding white, as ſnow, ſo that no fuller on earth could white them.

So long as ever wit and humour continues, and the generality of us dares to have their own way of thinking, ſpeaking, and acting, this nation are not like to give any quarter to an invader, much leſs to bear with the abſurdities of Popery.

I was once thinking to have wrote a whole canto in the ſpirit of Spencer.

Tho' the king conſented at firſt, the people and him ſoon tired of theſe oppreſſions.

They

They were quickly drove out of that land.

If you was here you ſhould meet with very pleaſant company.

Bleſſed is the man that hath not ſat in the ſeat of the ſcornful.

We are very much ſwerved out of the rules of our holy religion.

The Chriſtian Sabbath is a ineſtimable privilege; it is a happy means of building us up in knowledge.

I cannot ſee why ſuch an emulation ſhould be blamed even among Chriſtian orators, provided they did not ſhew an indecent affectation in their diſcourſes.

Theſe people living juſt under the equator, feel the greateſt heat, having two ſummers, one in March, the other in September; and has alſo two which are in June and December.

Why ſhould we make the way that leads to eternal life narrower, and the gates ſtraiter than God himſelf appears to have made it?

To-morrow ſhall take thought for the things of itſelf; and why then ſhould thou be at a needleſs expence of thought beforehand.

The perſon you mention behaved extreme well on the occaſion.

Let us never be overcomed by importunity to act againſt our conſcience, nor never diſpleaſe God to pleaſe the beſt friend we have in the world.

The ſerpent he beguiled me, and I did eat.

The treaty he concluded can only be conſidered a temporary ſubmiſſion, and of which he took no care to ſecure the continuance of it.

Behold the children of Iſrael are more and mightier than us.

Several Roman officers, particularly Q. Laberius Druſus, was among the ſlain.

During his reign, a detachment of Roman troops, under the command of Germanicus were ſhipwrecked upon the coaſt of Britain.

It

It requires great conſideration, and reſolute modeſty and humility to make a man in good earneſt to reject and to deſpiſe flattery.

The tongue and the pen are both interpreters of the mind, but the pen is the moſt faithful of the two, as it leaves things behind on a more authentic and laſting record.

By that means he eluded at once the fury of the enemy and the rage of the Romans.

The horrid appearance of the thing, that a father ſhould ſlay his innocent ſon. Why ſhould Abraham ſcruple the doing this, a command of God, who being the author of life, had power over it, and may reſume what he had given, and take away the life of any of his creatures when he wills, and makes who he pleaſeth inſtruments in the executing his commands.

Thou waſt ſtronger than me, and haſt prevailed.

They and him were fellow ſufferers.

Hannibal having got immenſe rich ſpoils in Campania, left it with his army.

We will conſider Moſes his ſelf-denial in the preferring a ſtate of afflicted piety before the greateſt earthly happineſs.

He divided the conquered territories between his own ſoldiers.

He inſiſted upon it that the former teſtament was the beſt will of the two.

I have been acquainted with him this ten years.

He bad them not to be afraid.

He has forſook that party.

His candidneſs on all occaſions was very great.

I have attempted to diſcover it's ſpirit and intendment.

Theſe kind of harangues were heard with pleaſure.

He runs ſwifter than thee.

He is particular nice in his dreſs.

It was me, and not hey, that wrote it.

He ſpends his whole life in doing of good.

I can be long in precepts, but I fear,
So mean a ſubject might offend your ear.

The riches of the eaſt being brought into England has extended luxury throughout every part of the nation.

Look not thou upon the wine when it is red, when it giveth his colour in the cup.

That's between you and I.

I have no other means but this to expreſs my thanks to one man, and my reſentment to another.

If we conſider the works of nature and art, as they are qualified to entertain the imagination, we ſhall find the laſt very defective in compariſon of the former.

When a righteous man turneth away from his righteouſneſs, and commiteth iniquity and dieth in them; for his iniquity that he hath done ſhall he die.

In the thirtieth and one year of Aſa, king of Judah, began Omri to reign over Iſrael, twelve years.

I eaſily foreſee, that as ſoon as I lay down my pen this nimble operator will have ſtole it.

This mighty king amuſed himſelf to take and loſe towns.

I am not like other men, to envy or undervalue the talents I cannot reach.

What would you have I ſhould do for you?

Socrates wiſdom, Ulyſſes cunning, and Achilles his valour, are celebrated in poets works, and hiſtorians writings.

I muſt however obſerve, that the breaking off the combat between Gabriel and Satan is a refinement upon Homer's thought.

He has a great diſlikeneſs to that family.

Which ambition of their's, had it not been grounded in the hopes of immortality, nothing could have been more vain and unreaſonable.

Know.

Knowing that you was my old maſter's friend, I could not forbear ſending you the melancholy news of his death.

I know none are more to be ſuſpected of hypocriſy than him.

In this ſtudy he ſpent many a tedious hours.

There was ſcarce ever any age wherein the forms of religion do more abound, and there were greater variety in it than that.

I am juſt now as well as when you was here.

I had rather you would do it yourſelf.

The parliament was not to be diſſolved, 'till after it had ſat five months.

They had been taught to conſider as ſacred that was now devote to deſtruction.

That book of yours is very elegant. Pray let us ſee it, that I may examine it a little more attentively.

They ſpent much time to agree the ſacred with the profane chronology.

He has wrote ſeveral poems on this ſubject.

The princeſs Mary and Elizabeth were reſtored to their right of ſucceſſion.

In the reading theſe ſort of authors we muſt always diſtinguiſh between truth and falſehood.

It was wrote extempore.

His ſpeech was extempore*.

He has miſtook the affair very much.

Common decency and good manners requires a deference to our ſuperiors.

Some diſaſter has certanly befel him.

A prince his favour neither includes or excludes merit.

He has an averſion to every thing laudable and virtuous.

Languages are no more than the keys of ſcience.

He

* Perhaps more properly *extemporary*.

He cauſed all perſons whom he knew had, or he thought might have ſpoke to him, to be apprehended.

When I told him he not denied it.

It was the moſt convenient and ſafeſt of all the coaſts of Phœnicia.

Live well, and then how ſoon ſoe'er thou die,
Thou art of age to claim eternity.

This is the queſtion whoſe ſolution I require.

Are either of theſe perſons your acquaintance.

I have been frequently aſſured by great miniſters that politics were nothing but common ſenſe.

The pleader had ſpoke his beſt.

By the Romans there was ſlain 1100000 Jews, with the ſaddeſt circumſtances that is to be met with in hiſtory.

What we mean by the tropics are thoſe parts of the earth, which is ſituated $23\frac{1}{2}^{\circ}$ on either the north or ſouth ſide of the equator.

Every dedicate thing in Iſrael ſhall be theirs.

Whoſo diggeth a pit for his neighbour ſhall fall therein.

Ours is the only country in the world where every man, rich and poor, dare to have a humour of their own, and dare to avow it on all occaſions.

Ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes.

That picture is tolerable well painted.

Caſſivelaunus, therefore, took the wiſe precaution of avoiding a general engagement, and to content himſelf with harraſſing the enemy with flying parties, and cut off their proviſions.

Titus gave expreſs orders, and uſed great endeavours to have ſaved the temple.

All thoſe he ſo obliged to him as no perſon throughout the whole courſe of their lives was dearer to them than him.

The

The army was diſperſed into ſmall parties, and in that condition were eaſily defeated by the Romans.

The Romans had no other ſubſiſtance but the ſcanty pillage of a few inconſiderable farms.

I have deſired the maſter of a veſſel, who tells me he will touch at Civita Vecchia, to preſent you with a certain female machine, which I believe it will puzzle your infallibility to diſcovey the uſe of it. Not to keep you in ſuſpence, it is, what we call in this country, a hooped petticoat. I ſhall only beg of you to let me know whether you could find any of theſe ſort of garments among all the relics of your female ſaints, and in particular whether it was ever wore by any of your twenty thouſand virgin martyrs.

Whoſo privily ſlandereth his neighbour, them will I cut off; he that hath a high look, and a proud heart, will not I ſuffer.

Caractacus, and his whole family, was ſent to Rome.

The arm of the ſea which divides Mona from the adjacent country, could not be forded by infantry; a ſufficient number of boats were therefore collected for tranſporting of the legions, while the horſe croſſed the ford.

His face was eaſily taken either in painting or ſculpture; and ſcarce any one, though never ſo indifferently ſkilled in their art, failed to hit it.

There was expreſſed on the pyramid in Egyptian characters the ſums it coſt in garlick, leeks, &c. for the workmen, which amounted to above 25000l. ſterling.

The climate was extreme hot, and proved more detrimental to the army than the force of the enemy.

The whole country was overflown by the inundations of that rapid river.

He had no other intentions but that of promoting his people's happineſs and welfare.

He ſeemed as if he would have ſpoke.

When Jeſus came into the coaſts of Philippi, he aſked his diſciples, ſaying, whom do men ſay that I, the Son of Man am?

It has been remarkable fine weather for the harveſt.

He has bore the heat and burthen of the day.

O Abner, I fear my God, and I fear none but he.

He had no ſooner finiſhed, but the aſſembly rung with acclamations in his praiſe.

I fancy it is this uſe of medals has recommended them to hiſtory painters, who perhaps would have found it very difficult to have invented ſuch an airy ſpecies of beings, when they are obliged to put a moral virtue into colours, or to find out a proper dreſs for a paſſion.

He has ſtole a very elegant book from me.

He ſaith unto them, but whom ſay ye that I am?

The chief management of the affairs of the ſtate are placed in the high prieſt wholly.

In the fifty one year of Manaſſeh died Saoſduchinus, king of Babylon.

This ill ſucceſs was not owing to the ſoldiers but to the generals.

He thought not ſo much of ruling but of encreaſing his kingdom.

Almoſt every one recommended ſome neighbour or acquaintance, who he was willing we ſhould look upon to be leſs than him.

The ſun had no ſooner roſe but he went out to take the ſweet breath of morn.

Every thing glorious and uſeful, as well in peace as in war, gave occaſion to a different coin: not only an expedition, victory, or triumph, but the exerciſe of a ſolemn devotion, the remiſſion of a duty or tax, a new temple, ſea-port, or highway, were tranſmitted to poſterity after this manner.

Many beſides he had miſtook my meaning.

I was

I was left a thouſand pound by a uncle.

I had no ſooner drank it, but I perceived a pimple riſing in my forehead.

By the right application of this fifteen hundred pounds, the lover, in leſs than a year, got a woman of a greater fortune than her he had miſſed.

Many civil broils have aroſe ſince his death

My paper among the republic of letters, is the Ulyſſes his bow, in which every man of wit or learning may try their ſtrength. One who does not care to write a book, without being ſure of his abilities, may ſee, by this means, if his parts and talents be of the public taſte.

He cannot take no pleaſure in ſuch trifling converſation.

Upon the lighting the flambeaux, I looked upon the face of the dead perſon.

I can have no aſſurance that that is from God, which, if it was true, I ſhould be uncertain whether there was a God or not.

There is nothing made in vain: every animal, though never ſo noiſome, have their uſe.

By this means a number of people are employed.

He made an attempt to join the Nile and Red Sea, by drawing a canal from one to the other.

I has not ſeen him this two years.

In this deſtruction of Nineveh was fulfilled, the prophecies of Jonah, Nahum and Zephaniah.

I have choſe that worthy man for my adviſer.

The manner of reaſoning by ſyllogiſms is abſolute neceſſary, and the pupils might remain dumb, if they were put upon talking otherwiſe.

A great number of Hetrurians he had taken priſoners were led before his chariot.

Her grief was exceeding great. Her voice was broke and interrupted by ſighs and ſobbings.

As health is but one thing, and has been always the ſame, whereas diſeaſes are by thouſands; ſo all the virtues that have ever been in mankind are

to be counted upon a few fingers, but his follies and vices are innumerable, and time adds hourly to the heap.

Nature had done very much towards the making this place impregnable.

Penelope her web was wove by herſelf in the day time, but ſhe is ſaid to have unwove in the night what ever ſhe did in the day.

Temperance is nothing more but the governing a man's deſires.

He was ſurrounded by counſellors who he could not truſt.

The parliament was very much on their guard.

She is more handſomer than thee.

It behoves you and ſhe to enquire into that affair.

He knows who it is proper to expoſe firſt.

I thought it was thee.

I hope this performance not diſpleaſes you.

Selene was thereby enabled to give a royal education to her two ſons, the eldeſt of whom was called Antiochus Aſiaticus, and the youngeſt Seleucus Sybioſactes.

How ſhould the thoughts of another world make us to do all things with a real regard to eternity.

He tells them, that the time ſhould come, that this ſecond temple ſhould be graced with the preſence of the Meſſias.

There is not a country in the world where the ſoil is more fruitful than Egypt, which is owing entirely to the Nile.

When a nation once loſes their regard to juſtice, when they do not look upon it as ſomething venerable, holy, and inviolable, we may venture to pronounce it haſtening to their ruin.

This fact was no ſooner done, but Ariſtobulus moſt grievouſly repented of it. And this murder, bringing into his mind the murder of his mother, his conſcience flew him in the face for both, and

the

the anxiety of his mind increaſing, brought him to vomiting of blood.

The two prizes will be given to you and I, as a reward of our diligence.

Ill habits are eaſier conquered to-day than to-morrow.

They laid hold of him and importuned him to come in.

'Tis obſervable, that every one of the letters bear date after his baniſhment, and contains a compleat narrative of all his ſtory afterwards.

The Latin and Greek verſions of this book do much differ, each having ſome particulars in them which are wanting in the other.

Jehoiakim, on his taking on him the kingdom, followed the example of his brother, in doing of that which was evil.

His virtue was inpregnable; too ſtrong to be ſhook by his greateſt enemies.

If an Atheiſt would peruſe the volume of nature, he would confeſs there was a God.

Therefore miniſters are ſo wiſe to leave their proceedings to be accounted for by reaſoners at a diſtance.

The ambitious deceive themſelves, in propoſing an end to their ambition; for that end, when attained, becomes a means.

Morality has no weight or influence, when compared with divinity. Who do you ſee converted by it?

There's among the Jews, three ſects of religion; the Phariſees, Sadducees, and Eſſenes: the latter is the fairer of the three for the exerciſe of holineſs.

A man ſhould be diligent that he may the ſtronglier provide for the neceſſaries of life.

They that ſin, rebuke before all.

You ſee, Sir, I always act agreeable to my promiſe.

If his ſucceſs were not equal to his wiſhes, it was owing to the inferiority of his army.

Suppoſe I were to ſay, that to every art there was a ſyſtem of ſuch various and well approved principles.

If it is poſſible, as much as lieth in you live peaceable with all men.

The Roman clergy was ſtripped of their poſſeſſions, and baniſhed from the kingdom.

Pythagoras invented the forty ſeven propoſition of the firſt Book of Euclid, which was the foundation of Trigonometry, and, conſequently, of Navigation, upon which the commerce of Great Britain depends.

The beauty and proportion of an edifice is owing to the architect, who deſigned the plan in his cloſet.

If all the objections to Newton's ſyſtem were anſwered, if the facts and calculations were over and over again confirmed, a diſciple of Leibnitz would ſtill maintain, there was no ſufficient reaſon for attraction, as an eſſential property, or as an attribute of matter.

Coſtly followers are not to be liked, leſt, while a man maketh his train longer, he makes his wings ſhort.

The firſt ſeem to fancy, that the world muſt approve whatever they produce, and the latter to imagine, that authors are obliged to pleaſe them at any rate.

He was the eaſier perſuaded to this, becauſe it coincided with his own ſentiments.

You would not have overtook him, though you had rode full ſpeed.

The Divine Power need not to look out of itſelf for happineſs.

Many of the Nobility was diſguſted with the proceedings of the conſpirators.

He

He that doubts the being of a God, might as well doubt whether there were a ſun or no: for wherein is the one evidenter than the other?

True courage is inſeparable to humanity.

I had rather ſee you diſcreet and virtuous, than polite and hypocritical.

There is nothing more pleaſes mankind in general, as to have others to admire and praiſe their performances, tho' they are never ſo trivial.

Malice and injuſtice has it's day, like ſome poor ſhort liv'd vermine, that die in ſhooting their own ſtings.

He was ſatisfied in the conſcience, of having, by this one act, paid his juſt debts.

All ſhe could get was, to be ridiculed and deſpiſed for a ſilly pretending prophet.

He arrived, after many toils, to his journey's end.

Wiſdom is capable only of leading us to real happineſs.

He has lately printed a great number of authors in ſuch a manner, as ſhew him to have been a very ingenious and learned man.

Solon being aſked, why, amongſt his laws, there were not one againſt perſonal affronts? anſwered, he could not believe the world ſo fantaſtical to regard them.

He has not opportunity to finiſh what he has began.

That innocent, courteous, charitable, and beneficent demeanor (ſuch as piety doth require and produce) are apt to conciliate reſpect and affection from the moſt bad men.

Joy and peace ſprings from piety.

I cannot on no account permit it to be done.

They reſpect neither age, nor ſex, or rank; all fell in one promiſcuous carnage.

Philip of Macedon ſaid, he was beholding to the Athenian orators for reproving him.

They

They took aſhes of the furnace and ſtood before Pharoah, and Moſes ſprinkled it towards heaven, and it became a boyl breaking forth with blains upon man and upon beaſt.

Flattery can hurt nobody, but he who it is agreeable to.

Moſt men judge according to their intereſt. Let two men be of contrary opinions, yet each pretend to have right on their ſide.

There is ſcarce an extravagance ſo ſingular to want a precedent.

They begin with the opening the canals in upper, and afterwards in lower Egypt, according to the rules obſerved in a roll or book, in which all the meaſures are exactly ſet down. By this means, the water is diſpoſed with ſuch care, that it ſpreads itſelf over all the lands. The countries overflown by the Nile are ſo extenſive, and lie ſo low, and the number of canals are ſo great, that of all the waters which flow to Egypt in the month of June, July and Auguſt, 'tis believed, that not a tenth part of them reach the ſea. But, as notwithſtanding all the canals, there are abundance of high lands cannot receive the benefit of the Nile's overflowing, this want is ſupplied by ſpiral pumps, which are turned by oxen, to bring the water into pipes, which conveys it to theſe lands.

Homer is reckoned to live in the beginning of the Olympiads, near the time when it was computed the city of Rome was founded by Romulus, which was about the reign of Hezekiah, king of Judah.

The language, I believe, may be better learnt here than in courts and more great cities, where artifice and diſguiſe is more in faſhion.

A man of your reading knows very well, that there were a ſet of men in old Rome called by the name of Nomenclators.

Let

Let a buſt be never ſo disfigured, they have a thouſand marks by which to decypher it.

He that aims at a good end, and knows he uſes proper means to attain it, why ſhould he deſpair of ſucceſs?

Theſe ſort of ſpeeches are not to be ſuppoſed to proceed not from any private paſſion, but out of holy zeal for God's glory.

The feeding our ſouls, and nouriſhing our ſpiritual life, the carrying on our correſpondence and commerce with heaven, the improving our friendſhip and intereſt with God, are affairs which, above all others, do beſt deſerve, and moſt needs being ſecured.

Rules for good verſe they firſt of all indite,
Then ſhew us what are bad by what they write.

This poetical maſquerade was no ſooner arrived before the Pope's villa, but they received an invitation to land; which they did accordingly.

Quintilian particularly recommends the throwing all ill diſcourſe and bad examples at a diſtance, leſt children ſhould become infected with it, and the habit of vice becomes a ſecond nature in them.

How could they poſſibly know it, who were entirely ignorant of the holy ſcripture, which alone were able to reſolve theſe kind of difficulties.

We may obſerve theſe creatures, who ſcarce betray any other paſſions, to be fearful of danger, and flee from it.

How could you like to hear the good widow lady returning to her houſe at midnight, and alarm the whole ſtreet with an enormous rap, after having ſat up at that time to crimp or ombre.

We ſhould never ſpeak ill of any man, be the cauſe never ſo juſt, the occaſion never ſo neceſſary.

We ſhould never uſe reproach as a means of compaſſing any deſign we aim at.

Who have I in heaven but thou?

Length of days are in her right hand, and in her left hand riches and honour.

The mathematical ſciences, how pleaſant is the ſpeculation of them to the mind!

To avoid, therefore, the guilt of ſloth, and all the miſchief attending it, let each of us mind their own buſineſs carefully.

Ovid had no ſooner gave over ſpeaking, but the whole aſſembly ſpoke its opinion of him.

If the art of flying was brought to perfection, the uſe I ſhould make of it would be to attend the ſun through the world.

The Phariſees drawing the greateſt part of the people after them, they infected the generality of them with diſaffection and hatred to Alexander, which were the cauſe of all theſe inteſtine troubles and difficulties which he fell in during his reign.

There was not a man in the army ſo great a coward, who did not wiſh to die in ſo juſt a cauſe.

The prudent foreſee evil, but the ſimple paſſes on and are puniſhed.

God loveth none but he that dwelleth with wiſdom.

Our ſaviour bids us to offer our prayers in his name.

I know ye not.

Spittle-fields alone manufactures to the value of two million a year, and were daily improving, 'till the late fears about lowering the French duties.

The king declared that he conſidered no monarch ſo great as him who governed a rich and free people.

As for thoſe that were thrown overboard, they could no ſooner ſhew their heads above water, but they were taken off by lances, or ſunk by the enemies boats.

The whole number of the ſlain in both armies, were ſix thouſand five hundred perſons.

There is alſo an hill of ſuch a prodigious height, as it may ſerve for a citadel to the valley in the bottom.

Account

Account it no diſgrace to be cenſured of thoſe men, whoſe favours would be of no credit to thee.

Some people are buſy and yet does nothing.

Among the reſt of his many captives he led the general of the Veientes, an ancient man, but one who ſeemed to have managed his affairs imprudently, and unbecoming his age.

The inhabitants of Alba, did not think fugitives worthy of being received and incorporated among them.

The voluptuous conſumes their wealth, the miſer hides it.

Then ſaid they unto him, What ſhall we do that we might work the works of God?

For, ſays he, if they fought better than us; or we worſe than them; it was owing to the nature of the ground.

No ſooner was it certainly known; but the citizens fled to the caſtle,

Theſe two ſiſters were not beholding to the clemency of the Romans for their preſervation.

The generality of men is more bad for their riches.

But Jeſus did not commit himſelf unto them, becauſe he knew all men, and needed not that any teſtify of him, for he knew what was in man.

Flavilla, who had been thrown into ſome confuſion, by the ſudden and unexpected ſight of a perſon whom ſhe knew conſidered her as the diſgrace of his family, and the ruin of his child, now changed countenance, and haſtily retired into another part of the room.

I took notice in particular of a little boy who was ſo attentive to every ſtory, that I am miſtaken if he ventures to go to bed by himſelf this twelve months.

He delivereth the poor that cry, and the fatherleſs, and he that had none to help him.

It is almoſt incredible how ſerviceable theſe ſort of ſtudies are towards giving of youth a ſtrength and penetration of mind.

A certain number are alſo fixed upon, every canton have to ſend a hundred.

There is not a day for the returning a kindneſs as there is for money lent.

Where ſhall I look for ye when the day is come.

The philoſophy they received from the Greeks, they deſpaired of being able to turn it into commendable Latin.

I perſecuted this way unto the death.

What leſs (ſays Epictetus) can ſuch a weak and lame old man as me do but celebrate the divine praiſe.

I have ran as faſt as poſſible I could.

He reſigned his power gladlier than he aſſumed it.

——————Wherefore do you laugh?
Change but the name, of thee tale is told,
With open mouth when dozing o'er your gold.

The church of Rome is ſo wiſe in their generation, that it will not permit thoſe of their commu-nion to hear or read what can be ſaid againſt them; nay it will not permit the people the uſe of the holy Scriptures, which they, with us, acknowledge is at leaſt an eſſential part of the rule of faith.

The keeping good company, even the beſt, is but a leſs ſhameful art of loſing time. What we here call ſcience and ſtudy, are little better:—the greater number of arts to which we apply ourſelves are but mere groping in the dark.

Men ſometimes have an averſion to hearing their advice who wiſh them well.

We pervert the deſign of ſpeech, when we uſe it to the defaming or diſquieting our neighbour.

In this campaign, the Romans did what had never been practiſed before, viz. to compoſe the army of eight legions, each conſiſting of ten thouſand men, excluſive of the allies.

The

The ideas of the author have been converſant with the faults of other writers.

————————The boys in wanton play,
Will pluck you by the beard; while you ſhall growl,
Wretch as thou art, and burſt in ſpleen of ſoul.

Sempronius, being now reſolutely bent to come as ſoon as poſſible to a deciſive battle, he thought it proper for decency ſake, to conſult Scipio, whom he found was of a quite different opinion from himſelf.

Your favourable acceptance of my endeavours, are chiefly owing to the care I have always took not to depart from ſcripture principles.

There are principles innate to man, which ever have and ever will incline him to this offence.

The apoſtles were charged of being peſtilent and ſeditious fellows.

He, in the firſt place, made it appear that the ſlaughter committed in the temple was not only abſolute neceſſary, but that the people that were killed were Cæſar's enemy.

If theſe notions are true, as I verily believe they are, I thought they might be worth publiſhing at this time.

His end being to find grace in the eyes of men of all degrees, the means of purſuing this end was, the furniſhing him with ſuch real and ſeeming qualities as each degree had their peculiar ſhares of.

There are innate to men an innate pride emboldening them to take upon them beyond what becomes them.

I never knew ye.

Thou ſaw it and did rejoice.

Give me them books.

So David went him and the ſix hundred men that was with him, and came to the brook Beſor, where theſe that were left behind ſtayed.

This declaration he publiſhed in the army's name.

He has eaten no bread, nor drank no water this two days.

If our life, in the pincipal lineaments of fanctity and goodneſs, does reſemble his holy life, they may well bear his name.

It was with the utmoſt difficulty that both him and the dean eſcaped with their lives.

The ſucceſs of thoſe attempts are foreign to this hiſtory.

The riches of the Eaſt being brought into England, has extended luxury through every part of the nation.

O Lord our heavenly Father, grant that this day we fall into no ſin, neither run into any kind of danger; but that all our doings may be ordered by thy governance to do always that is righteous in thy ſight, through Jeſus Chriſt our Lord.

The maſs and liturgy of the church of Rome was aboliſhed.

Is not Ariſtotle as renowned for teaching of the world with his pen, as Alexander was for the conquering it with his ſword?

The obſervation of things, the collection of experiments, how doth it enrich the mind with ideas!

The article was inſerted in yeſterday's paper, proves to be falſe.

The conditions of the agreement is as follow.

It is about three months ago that I ſaw him.

Deſire this paſſionate lover to give you a character of his miſtreſs, and he will aſk you ſeriouſly if ever you was acquainted with a goddeſs or an angel.

If you anſwer, that you never was, he will then ſay ——

Had I known it, I ſhould not have went.

My book is quite of another edition to yours.

Travelling ſometimes make a wiſe man more good, but always a fool more worſe.

The late Duke of Marlborough never red Xenophon, moſt certainly.

The

The peruſal of hiſtory, how pleaſant illumination of mind, how uſeful directions of life, how ſprightly incentives to virtue do it afford.

Plutarch ſays, that the wound or death of a general ſhould not be a bare accident, but a means contributing to ſucceſs and victory.

We muſt be ſo juſt to allow his intention was right, though the affair prove unſucceſsful.

To Xenophon his valour and wiſdom it was principally owing, that his army got ſafe again into Greece.

Such horrid wickedneſs do the greedy deſire of gain prompt men to.

They are confederate againſt you.

The command was no ſooner given but they marched away.

The ſtudy of theology, how numberleſs inexpreſſible advantages doth it yield.

This is neither capable to pleaſe the underſtanding or improve the mind.

I am not ſo ſimple to expect ſucceſs in every undertaking.

It is very rare that proſperity and moderation meets together.

Such a blow, ſuch terrible a misfortune would have cruſhed any other people but they.

The Roman people, ſays he, are invincible, becauſe it does not ſuffer itſelf to be blinded with its good fortune.

No virtues are ſo trivial but they deſerve to be imitated.

They had no other element but wars.

There were ſlain a great number of the enemy.

He has toiled about an eight days.

The affair will injure ye both.

There is no part of nature does not pay the tribute to man, that man in their turn may pay tribute to the Author of all thoſe benefits.

How many carps did you catch to-day.

Old age is honourable if it defends itſelf, if it maintains its own rights, if it be turned over to no one from his own maſtery.

He immediately ſet about the repairing the walls of the city.

Can any perſon be fully aſſured that they ſhall never be deceived?

Piety is the road to true and laſting happineſs, and we ſhould never be ſo fooliſh to neglect it.

By this means the people ſecured itſelf againſt all the attempts of its enemies.

He appointed every one which way they ſhould march.

Much blood and treaſure was expended in raiſing of this prince to the throne.

He has gained great honour by behaving himſelf ſuitable to the occaſion.

This is no other but the houſe of God.

There is indeed ſomething at this ſeaſon of the year inſpires us with gratitude to our author.

With theſe kind of diſpoſitions we cannot deal with too much circumſpection.

Our Father which art in heaven.

Art thou him? I think thou art.

The kingdom of Heaven is like to a grain of muſtard ſeed which a man took and ſowed it in his field.

It left a ſtrong impreſſion in his mind.

I think I never ſee a more graceful comelier perſon than him.

No errors are ſo trivial but they deſerve to be mended.

He divided the conquered territories between his own people.

I know thee not, nor never ſaw till now a ſight more deteſtable than him and thee.

They are moſt miſerable poor and ſubſiſt on fiſh.

This bill was rejected by the Lord's houſe.

They

They were deſcanting upon the value, rarity and authenticalneſs of the ſeveral pieces that lay before them.

What a number of inhabitants there are with whom ſome cities abound!

Every creature are beholding to their creator for their being.

He had no ſooner gained the victory, but he returned thanks to God who gave them him.

A proud man is averſe to renouncing of his errors and the correcting his prejudices.

The chiefeſt of theſe governors was called Archon among the Grecians.

There is yet to be ſeen many of their ſepulchres near Cynos Cephalæ.

No one could be more ignorant of the kingdom's condition.

Solomon was the wiſeſt man, him only excepted, who was a much greater and wiſer than Solomon.

The city being burnt every one was obliged to build their own houſe.

He, we have ſent to treat with ye.

He was extreme little and deformed, but exceeding witty, and tolerable well verſed in polite learning.

Be not diverted from your duty by any idle reflections the ſilly world make upon thee.

It is more good to fall among crows than flatterers; for theſe only devour the dead, thoſe the living.

There is not one rule that is ſo general, but that it admitteth his exceptions.

The whole annals of hiſtory does not afford a inſtance of more flagrant uſurpation as that of Richard III.

His paſſions were ſo violent as that he could not forbear from acting contrary to his reaſon and intereſt.

The books I received yeſterday, and was a preſent from a friend, are both entertaining and inſtructive.

Now Ion, the poet, ſays, that Pericles his converſe was haughty, and the good opinions and high thoughts he had of himſelf was mixed with much contempt of others.

To ſucceed in theſe kind of ſtudies there is nothing wanting but diligence.

He was no ſooner ſeated in the houſe but his diſpoſitions appeared to be the very reverſe to his father.

Thou canſt not become worſer than him.

Some people always are buſy, and yet does nothing.

He took ſingular care that no one ſhould ſuffer no injury, tho' there were ſo great a army within the walls of the city.

It admitted of no effectual cure other than amputation.

They had not bore any part of the public odium during the late deceaſed king his life.

Sometime after this his lordſhip preſented the doctor with a prebendary.

All theſe ſacred places he had dedicate to Hercules.

She ſhould have ſuffered far more greater puniſhment, had not Antho the king his daughter interpoſed.

He was ſo generous and good that he no ſooner performed one good office, but he begun another.

He made a deſperate attack upon the enemy, and drove it from their works.

Many evils we are liable to, God prevents them at a great diſtance.

It is neceſſary to watch him with equal vigour, as if he had indulged himſelf in all the exceſſes of cruelty.

Laud was promoted as a uſeful inſtrument, to help carry on the new meaſures of the court.

He then proceeded to demonſtrate that death was not an evil.

The mechaniſm of clocks and watches were totally unknown.

Paſs ye away thou inhabitant of Saphir.

This performance is worſer than that.

Eighteen cavalry was choſen for making this attempt.

This obſervation of Phenix, that preſents were only capable of appeaſing the Gods and men, and the action of Achilles in refuſing of the dead body of Hector without a ranſom, are they likely to inſpire youth with ſentiments of generoſity?

The Athenians returned for anſwer, that they neither had her among them, or know where ſhe was diſpoſed of.

Scarcely had he received the homage of this new Pontiff, than John the Twelfth had the courage to ſtir up the Romans again.

In that battle a great number of the Amazons were ſlain.

My ſon and him have been very intimate.

Each man contributed according to their ability.

Theſe, inſteed of doing good, they are always intent to do evil.

Next in degree is the Nobility, who when there is occaſion has the direction of all affairs, each being attended by a number of vaſſals and dependants in proportion to their eſtate and quality.

I had rather you would attend diligently to your buſineſs, than to ſpend your time in ſo trifling a manner as ye do.

Diligence is a great means of attaining to perfection in every art or ſcience.

The only gratification a covetous man gives his neighbours is to let them ſee, that he is as little better for what he has as them.

I have

I have not ſeen him this three years.

Fortune, which raiſes and depreſſes men at their pleaſure, promoted him to a higher ſtation.

There is more hopes of an Heretic as of an Atheiſt.

He intreated my companion and I to dine with him.

There is hardly any nation do not eſteem and honour thoſe who are of a mild, humane, and obliging charactor.

The Roman laws, in reſpect to debtors, were exceſſive rigorous; they allowed the exacting an enormous intereſt.

The omitting one ſingle circumſtance, how ſlight ſoever it may appear, it is often enough to prevent the ſucceſs of a well-planned ſcheme.

In all his enterprizes dexterity and cunning had its ſhare.

So he told my Lord and I.

And it ſhall be that the man who killeth him, the king will enrich him with great riches.

He is the younger of the three.

The greateſt variety of devices are on their copper money.

We have a poet among us, who is very well red in Longinus his treatiſe on the ſublime.

The court of Auguſtus had not yet wore off the manners of the republic.

He has arrived to ſome perfection in his art.

I needs not to enumerate the benefits which will accrue to the public by this invention.

When I read rules of criticiſm, I immediately enquire after the author who has wrote it.

Men of my age receive a greater pleaſure in fine weather than by any other ſenſual enjoyment of life.

Many are of opinion that Rome and the empire was both ſaved by Hannibal's delay.

It

It is very rare if the French ever make uſe of any other ſhips but their own, they victual and mann cheaper than us; therefore nothing is to be got by this article.

I congratulate you to your ſafe arrival.

Many of the heathen nations are prodigious vile and abſurd in their worſhip and divinations.

Jupiter entreats you by me to order the guards to inſpect the theatre, and if they find any one ſuborned to clap an actor, to take away their cloaks.

Many have fallen by the edge of the ſword; but not ſo many as have fallen by the tongue.

Well is he that is defended from it.

I aſſure you, Sir, it was done deſignleſſly.

This he did, that each knowing of what trade and family they were, they may be thereby directed where to take their poſſeſſions.

Timber is exceeding uſeful for the making ſhips, by whoſe voyages we are ſupplied with the conveniences of life.

Methoughts I returned to the great hall where I had been the morning before.

Schiſmas, Dion his eldeſt ſon, went over to Artaxerxes and informed him of his father his revolting.

What an abundance of fiſh does the waters produce of every kind.

This is very unnatural and incomfortable.

Theſe things I neither intend to confirm with arguments, or to confute them.

He has owed me a conſiderable ſum for this eighteen years.

There is many illuſtrious inſtances of his clemency.

Fifty talents for his ranſom was no ſooner paid but he put to ſea again in purſuit of the privateers.

They were made read in public or private certain parts of philoſophical diſcourſes.

So it was enacted by the Common's vote.

I am

I am only in pain how the little fiſh ſhould eſcape the bigger.

But this weak race is more ſwifter in their courſe than the others.

Wo is he that hateth to ſtudy.

This kind of ſtudy is very pleaſant, and as it comprehendeth a great many others.

Hiſtorians are more converſant in books than with buſineſs.

It is ſurprizing that this people, ſo happy at invention, have never penetrated beyond the elements of geometry.

Every one expected juſtice from one ſo exact and ſevere as him.

An account of this money is kept by itſelf, and both the ſums, together with the annual produce, is laid up for the ſurvivor.

The ſplendor of riches and beauty are periſhing and frail.

No perſon is dearer to me than him.

Quit Darius his ſide and come over to us.

The diſcontents of the poor are eaſier allayed than the rich.

A jeſt is no argument, or a loud laugh a demonſtration.

Are theſe the curioſities you was ſpeaking of?

Yes, they are them.

Methoughts I was tranſported into a country that was filled with enchantments.

He has bore a part in the affair.

Her mother and her lived for a while in great poverty.

Where ſhall I look for ye?

'Tis the victor's part to propoſe conditions; the vanquiſhed's to accept it.

He, whom you imagine was ſo much your friend, the ſenate declared an enemy to the ſtate.

That was the faction who moſt powerfully oppoſed him.

They

They were extreme angry to us for not being of the ſame ſentiments as them.

If you faint in the day of adverſity, thy ſtrength is but ſmall.

Philoſophy and religion ſhews itſelf in no one inſtance ſo much as in the preſerving our minds firm and ſteady.

Tho' a coat be never ſo fine that a fool wears, it is ſtill a fool's coat.

It is to affectation the whole world owes their race of coxcombs.

Tom has wit enough to have made him a pleaſant companion, was it poliſhed by good manners.

St. Paul, when he preached to the Jews and Gentiles, faith and repentance were his great ſubjects.

The Britons were no ſooner ſubdued, but the Saxons turned their arms againſt one another.

Each of you ſhall keep within bounds, and be content with their own ſtation.

I never remember to have read it.

He had recourſe to that ſame perſon who he had been obliged to treat as an enemy.

I have been this thirty days on ſhip-board.

We cannot have the people our abettors as we had it before.

A man's attire and exceſſive laughter ſhews what he is.

Indeed Marcus Craſſus ſeemed to have had no other view but avarice.

Avoid all books that tends to inſtill vicious principles.

Never indulge yourſelf in ridiculing of religious ſubjects, or give countenance to others by ſeeming diverted at what they ſay.

They aroſe in the morning and lay down at night, pleaſed with each other, and themſelves, all but Raſſelas, who began to withdraw himſelf from their paſtime.

An ancient oracle had declared, that ſhe ſhould marry none but he who bent the bow of Nimrod.

Virtue is ſo amiable as one would think every body ſhould fall in love with it.

Conſider every ſpecies of indelicacy in converſation as ſhameful in themſelves, and exceeding diſguſting.

All double entendres is of this ſort.

There are a variety of amuſements are neither uſeful nor ornamental.

He did it as private as poſſible he could.

There is no one ſo wiſe but he may learn every day.

He has caught a vaſt number of tenches.

As ſoon as they was paſſed the ſtraits and in view, one ran in all haſte to Pelopidas and told him, "We are fallen into the enemies hands!" And why not, ſaid he, them into ours? At the ſame time he commanded his horſe, that was in the rear, to advance and begin the attack. His foot, which was no more but three hundred men, he drew them into a cloſe body, not doubting that whenever they preſſed, they ſhould break through the enemy, tho' ſuperior in number.

A woman has been a better legiſlator than Iſis of the Egyptians.

He is much learneder than me.

I hear that he is made a prebend of Durham.

Not one of thoſe perſons were in particular friendſhip with them.

He was accuſed for extortion.

Well is he that dwelleth with a wife of underſtanding.

You ſee the neceſſity of faith and repentance, becauſe, without it, we never can eſcape miſery, or attain happineſs.

The moſt remarkable event in the reign of Ethelbert, was the introducing the Chriſtian religion.

You

You was often, I ſuppoſe in the philoſopher's their ſchools when you was at Athens.

The miniſters gained nothing farther by this, but only to engage the houſe to join the queſtion of the children their marriage with that of the ſettlement of the crown.

If he had lived, he would have been promoted to the next prebendary of York.

In all diſputes between duty and intereſt, want of faith makes us to hold the balance ſo unequal, and to put our foot upon the lighteſt ſcale, that it might ſeem to weigh down the other.

We have great cauſe to thank God, to ſee ſo many in this day of trial, and hour of temptation, to adhere with ſo much reſolution and conſtancy to their holy religion, and to prefer the keeping faith and a good conſcience to all earthly conſiderations and advantages.

Hardly any earthly parent, though never ſo bad, would deal thus to his children.

Who, ſays the Conſul Quintius, has the daſtardly enemy deſpiſed? We the conſuls, or ye the Romans?

The ſound of his inſtrument was exceeding ſweet, and wrought into a variety of tunes, that was inexpreſſible melodious, and extreme different to any thing I ever heard.

How long is it that you arrived to this part of the kingdom.

You was the cauſe of the misfortune. Who, me?

Did you obſerve them three there?

In him were happily blended, true dignity, with ſoftneſs of manners.

If you was here, you would find three or four in the parlour after dinner, whom you would ſay paſſed their afternoon as agreeable and jocund as any people you have this good while met with.

None ſhould be ſo implacable to refuſe an humble ſubmiſſion.

Our paſſions are like the ſeas, agitated by the winds; and as God hath ſet bounds to thoſe, ſo ſhould we to theſe.

Bring me them things.

He that is ſlow to anger is more good than the mighty, and him that ruleth his ſpirit than him that taketh a city.

He was overtook by a terrible ſtorm, and his fleet were ſeparated.

Scarce had he left the camp than the very ſame night, one half of the emperor's army went over to his ſon Lotharious.

The Ruſſians, however, fought in the moſt courageous manner to protect the cowardly Greeks, who, if they had acted only with a common degree of reſolution, a compleat victory might have been obtained.

The deſtination of theſe troops were as yet a ſecret.

After ten years wars they were ſubdued.

It was neither his own intereſt or that of his maſter, to ſee an Engliſh miniſter to form and direct ſo important a plan.

They burnt all the temples in the city which were conſecrated to Jupiter Ammon.

This end being deſtroyed, human nature would preſently diſband.

It is like leaven, which a woman took and hid it in three meaſures of meal, till the whole is leavened.

Modeſty, if it were to be recommended for nothing elſe, this were enough, that the pretending to little leaves a man at eaſe, whereas boaſting requires a perpetual labour to appear what he is not.

We are infinitely beholding to the goodneſs of God for all that we are, and all that we enjoy.

In purſuit of learning, he was ſo happy to fall into good hands at firſt.

The

The general deluge, though it look very ſevere, yet, if we conſider it well, we may plainly diſcover much goodneſs in it.

Without theſe helps it had been impoſſible for him to have left in writing ſo many particular obſervations of men and manners.

I found none ſo fit as him to be ſet in oppoſition with the father of the renouned city of Rome.

But the writers of Megara contended, that Sciron was neither a robber or a committer of injuries.

There is a lake frequented by that fowl whom nature has teached to dip wing in the water.

Philocorus writes, that the Cretans will not by no mean allow the truth of this; but ſay, that the labyrinth was an ordinary priſon only, having no other ill in it, but that it ſecured the priſoners from eſcaping.

He was commanded by the oracle of Delphos, to invoke Venus as the companion and conductor of his voyage.

Nor is danger ever apprehended in ſuch a government from the violence of the ſovereign no more than we commonly apprehend danger from thunder and earthquakes.

The affair, into which I am engaged, becomes more diſagreeable every day.

Spare thou them, O Lord, which confeſs their faults.

And ſo was alſo James, and John the ſon of Zebedee, which were partners with Simon.

I and you love reading.

Theſe grapes are ſour, let whom will take them.

I did it in compliance to your requeſt.

Some princes are ſo headſtrong and impatient, as there is no means more certain of incurring their diſpleaſure than by uſing of delays.

As ſoon as by this means I am maſter of ten thouſand pound, I ſhall lay aſide my trade of glaſs-man, and turn jeweller.

You have beſtowed many favours to me who does not deſerve it.

The more ſhame for ye; holy men I thought ye.

He was ſo conceited, to think all men fools but himſelf.

Whereſoe'er thou turns thy eyes.

I ſhot two braces of phæſants yeſterday.

This is the party who ſay moſt and does leaſt.

He laid the blame on ſomebody, I know not who.

Theſe kind of diſſertations are fit for your purpoſe, as they do not require any depth of mathematicks to qualify the reader for the underſtanding them.

The philoſophers in King Charles his reign were buſy in finding out the art of flying.

I take the opportunity of making you a propoſal or two, to which, I imagine, your giving a favourable ear would be for the benefit of ſociety.

Whatever dignity a man may arrive to, he ought conſider that every one ſtands as a blot in the annals of their country, who arrive to the temple of honour by any other way but through that of virtue.

A

TREATISE

ON

RHETORICK.

RHETORICK is the art of ſpeaking handſomely on any ſubject, with a view to *inſtruct*, *perſuade*, and *pleaſe*.*

Rhetorick conſiſts of five Parts,† viz. INVENTION, DISPOSITION, ELOCUTION, MEMORY, and PRONUNCIATION or ACTION.

Invention is the finding out of ſuch arguments as are ſuitable according to the nature of the ſubject, to *inſtruct*, *perſuade*, *move*, and gain the aſſent and belief of the audience. Now all arguments being founded either on *reaſon*, *morals*, or *affections*, muſt of courſe be brought from thence. Thus arguments drawn from *reaſon* are to inform the judgment, or to *inſtruct*; thoſe drawn from *morals*, or *manners*, are to conciliate *favor*, or to *perſuade*; thoſe from affections are to *move* the paſſions.

Argu-

* Ut doceat, moveat, delectet. *Quint. Inſt. L.* 3. 5. *Cicer. Lib.* 2 *de Orat.* 115, 128, 129, 310.
Ibid 79. *Quint.* 3. 3. *Cic. de Inv. L.* 1. *C.* 7.

Arguments are divided into *artificial* and *inartificial*. The artificial arguments are ſuch as are found out by the learning and ſkill of the orator, and differ according to the topic in hand. Topics are of three kinds, *demonſtrative*, *deliberative*, and *juridical*. The demonſtrative kind, comprehends all ſuch diſcourſes as relate to the praiſe or diſpraiſe of any perſon, deed, or thing: ſo that panegyric or invective are its proper themes. By this we perſuade by arguments drawn from honeſty, juſtice, &c. and diſſuade by their contraries, villainy, injuſtice, &c. By this, good examples are recommended to imitation, bad ones expoſed to infamy and ridicule; virtue is applauded, vice cenſured, &c.——The deliberative kind comprehends whatever may be the ſubject of debate, conſultation, or advice: of this ſort are all public ſpeeches, wherein the ſpeaker perſuades or diſſuades, ſhewing the advantage or diſadvantage of any conſultation, how far it reſpects the common good and benefit of mankind, their lives, liberties and eſtates; how far it is conſiſtent with honour, juſtice, &c.——A juridical topic accuſes or defends: by it property is ſecured, innocence protected, juſtice maintained, and crimes puniſhed:—So that the arguments made uſe of differ according to the ſtating of the caſe.—The ſtating of the caſe is the iſſue it is brought to, from the complaint of the accuſer and the defence of the accuſed. Thus, *Thomas is accuſed of ſtriking his neighbour, and confeſſes he did ſo, but affirms he did it juſtly.* Now the ſtating of the caſe here is, whether *Thomas ſtruck his neighbour juſtly or unjuſtly?* The ways of ſtating a caſe are four: viz. *conjectural*, *definitive*, *in quality*, and *in quantity*. If it is enquired *whether* the thing was done or not, as *whether* Thomas ſtruck his neighbour? then it is conjectural. If the *name*, *nature* and *definition* of the crime be enquired into, as, whether to take a thing out of a private houſe be

be theft or ſacrilege? then it is termed definitive. A caſe *in quality* is when it is enquired, *in what* manner a fact was done?—whether it be juſt or unjuſt, profitable or unprofitable, as whether Milo killed Clodius juſtly; whether according to law, equity, cuſtom, &c? Here the circumſtances are to be examined, and it is to be proved from law what in this caſe may be deemed juſt or unjuſt. A caſe in *quantity* is, when the *greatneſs* or *ſmallneſs* of a crime is enquired into; as when a perſon has committed a fault, but denies it to be a great one; or when an injury is done to any perſon, whether it was done on little or no provocation, whether it be ſo great as it is ſaid to be, whether the perſon ſo injured is a man of extroordinary merit, &c.

*Inartificial arguments** are ſuch as do not ariſe from the ſubject itſelf, but from things of a different nature; as from *teſtimonies*, *divine* and *human*, (the former of which is inconteſtable, and admits not of debate) from common and received *opinions*, *oaths*, *laws*, *writings*, *witneſſes and contracts*;—the three laſt of which are the principle, and ſeem to include the whole.

By *writings* are to be underſtood written *laws*, *wills*, or other *legal inſtruments* The cauſes of diſpute ariſing from theſe are of five kinds: *Ambiguity*, *Diſagreement between the words and intention*, *Contrariety*, *Reaſoning* and *interpretation*.

A *writing* is ambiguous, when it admits of two ſenſes. Now ambiguity may ariſe from ſingle words; as, if a teſtator bequeath a legacy to his nephew Thomas, and he has two nephews of that name; or from the conſtruction of ſentences; thus, a perſon writes in his will, 'Let my heir give as a legacy to Titius, a horſe out of my ſtable, which *he* pleaſe.' Here it is ambiguous, whether the word

* *Quint. Inſt. Orat Lib. 5. C. 1. Cic. de Orat. L. 2. 118, 119. 5. Cic. de Inv. Lib. 2. C. 40.*

word *he* refers to the heir or to Titius, and a queſtion naturally ariſes whether Titius may chooſe the horſe he likes beſt, or whether the heir may give him what horſe he pleaſes.

A ſecond controverſy from *writings* is, when one party adheres to the *words*, and the other to what he aſſerts was the writer's intention. An inſtance of the former is this, as we find it in Cicero.* M. Coponius died without children, but a little before his death thinking his wife pregnant, he made this proviſion for her iſſue in his will: *If I have a ſon born, he ſhall be my heir.* And a little after, *If my ſon die, before he comes of age, let Curius be my heir.* — There is no ſon born, Curius therefore ſues for the eſtate, and pleads the intention of the Teſtator, who deſigned him for his heir if he ſhould have no ſon who arrived at age, and ſays there can be no reaſon to ſuppoſe he did not intend the ſame perſon for his heir, if he had no ſon, as if he ſhould have one, who afterwards died in his minority. But the heir at law inſiſts upon the words of the will, which, he affirms, requires that a ſon ſhould firſt be born, and afterwards die under age, before Curius can ſucceed to the inheritance. And there being no ſon, a ſubſtituted heir, as Curius was, can have no claim, where the firſt heir does not exiſt, from whom he derives his pretention, and whom he was to ſucceed by the appointment of the will. † Of the latter caſe, Rhetoricians give this example: *It was forbidden by a law to open the city gates in the night. A certain perſon notwithſtanding, in time of war, did open them in the night, and let in ſome auxiliary troops, to prevent their being cut off by the enemy, who were poſted near the town.* Aftewards, when the war

* *Cic. de Orat. Lib.* 1. 180.

† L. Craſſus, the advocate for Curius, gained his cauſe. *Cic. Orat. pro Cæcina. n.* 53.

war was over, this perſon is arraigned, and tried for his life, on account of this action.

The third controverſy is, when two *writings* happen to claſh with each other, or at leaſt ſeem to do ſo. Thus one law enjoins: *He who continues alone in a ſhip during a tempeſt, ſhall have the property of the ſhip.* Another law ſays: *A diſinherited ſon ſhall enjoy no part of his father's eſtate.* Now a ſon, who has been diſinherited by his father, happens to be in his father's ſhip in a tempeſt, and continues there alone when every one had deſerted it. He claims the ſhip by the former of theſe laws, and his brother tries his right with him by the latter.

The fourth controverſy is *Reaſoning:* when ſomething not expreſly provided for by a law is referred by ſimilitude or parity of reaſon from what is contained in it. Thus, *there was a law at Tarentum to prohibit the exportation of wool, but a certain perſon exports ſheep.* In this caſe, the proſecutor may ſhew the agreement between wool and ſheep, and how unneceſſary it was that they ſhould both be mentioned in the law, &c. The defendant, on the contrary, will inſiſt upon the plain and expreſs words of the law, and ſet forth the ill tendency of ſuch inferences and concluſions, drawn from ſimilitudes, compariſons, &c.

The laſt controverſy is *Interpretation*, in which the diſpute turns upon the true meaning and explication of the law. We have the following inſtance of this in the Pandects; *A man who had two ſons, both under age, ſubſtituted Titius as heir to him, who ſhould die laſt, provided both of them died in their minority. They both periſhed together at ſea, before they came to age. Here ariſes a doubt whether the ſubſtitution can take place, or the inheritance devolves to the heir at law.* The latter pleads that as neither of them can be ſaid to have died laſt, the

the ſubſtitution cannot take place, which was ſuſpended upon condition that one died after the other. To this it is anſwered, that it was the intention of the teſtator, that if both died in their nonage, Titius ſhould ſucceed to the inheritance; and therefore it makes no difference, whether they died together or one after the other.—Upon the whole, the law itſelf ſeems to give the beſt direction, where it ſays:—*The law ought not to be too rigorouſly interpreted, nor the words of it ſtrained; but the true intention and deſign of each part of it duly conſidered.*——As alſo that ſaying of Cicero: *What law may not be weakened and deſtroyed, if we bend the ſenſe of the words, and do not regard the deſign and view of the legiſlator?*

2. Of *Witneſſes*:*—Here it is to be conſidered whether what they teſtify is from hearſay, or whether they were preſent and ſaw and heard it themſelves. Their characters are alſo to be regarded; as alſo their connexions with the contending parties, whether they may not be partial from friendſhip or enmity; as alſo their ſituations in life, whether they may not be liable to corruption, or be biaſſed by ſome prevailing intereſt or paſſion, and on thoſe accounts withhold (if they can) part of the evidence, to the injury of the plantiff or defendant, as well as of truth and juſtice. For though regard ſhould chiefly be had to what a witneſs teſtifies, yet if there be a ſuſpicion ariſing from any of the abovementioned circumſtances, it will tend to invalidate the evidence.

3. Of *Contracts*. Contracts are either *public* or *private*. *Public contracts* are leagues, alliances, &c. made between different ſtates; theſe *in general* depend upon the laws of nations; *private contracts* are ſuch as relate to leſſer bodies or ſocieties of men, or ſingle perſons, and are either written or verbal.

* 2. *Quint. Lib.* 5. *C.* 7.

verbal. And here tho' *nothing can be more agreeable to human faith, than that perſons ſhould ſtand to their agreements*; tho' *all obligations (ſuppoſe they are not binding by national laws, and therefore called* nuda pacta *ought in honour and conſcience to be performed;* yet *juſtice* and *equity*, which are *immutable*, are *chiefly* to be regarded, and wherever a compact is obtained by force or fraud, ſuch compact is of itſelf null and void, and has no foundation or effect, either in law or reaſon.

Moral Arguments or *Arguments* from *Morals* are ſuch as regard the orator himſelf, his audience, or the whole city or nation in which he delivers his diſcourſe; for an orator ought to conſider well, *of what, before whom* and *for whom* he ſpeaks; with reſpect to his own morals he ought to be *honeſt, prudent, modeſt, benevolent*, &c. With reſpect to the morals of his *judges, audience*, or perſons he would perſuade, he muſt take care that the thing perſuaded may appear *honourable, juſt, ſerviceable*, &c. Arguments of this kind vary accordingly as the auditors differ in paſſions, habits, age and fortunes. Arguments from *affections* are ſuch as are intended to *excite* or *calm* the *paſſions* or *affections*:—hence an orator ought thoroughly to underſtand human nature, that he may be able to work upon the paſſions thoſe ſecret ſprings to all our actions; for without the pathetick the juſteſt reaſoning ſupported by the ſoundeſt learning will often appear a *cold, lifeleſs unaffecting harangue*.

The paſſions of the mind are joy, hope, grief, fear, anger, lenity, modeſty, impudence, love, hatred, envy, compaſſion, indignation, emulation, &c. To be able to excite theſe different paſſions properly, is one of the moſt eſſential qualifications of an orator; for as the Abp. of Cambray has obſerved from Cicero, " the whole art of eloquence conſiſts in enforcing the cleareſt proofs of any truth, with

with ſuch powerful motives as may affect the hearers, and employ their paſſions to juſt and worthy ends; may raiſe their *indignation* againſt *ingratitude*, their *horror* againſt *cruelty*, their *compaſſion* towards the *miſerable*, their *love* for *virtue*, and direct every *paſſion* to it's proper *object*."

Of DISPOSITION.

Diſpoſition ‡ is the *placing* of *our arguments* or *parts* of *an oration* in the moſt ſuitable and proper order.

The parts* of an oration are ſometimes reckoned five, ſometimes four; viz. Exordium, Narration, Confirmation and Peroration; but more uſually ſix, Exordium, Narration, Propoſition, Confirmation, Refutation, and Peroration. This is the natural order of the parts; but when the caſe requires the orator to depart from it, and chuſe ſome other, it is then ſaid to be artificial.

1. *Exordium.* † In the exordium, or beginning of an oration, the orator gives his audience ſome intimation of his ſubject, and endeavours to ſolicit their favour and attention. In this part the orator ought to be clear and modeſt, and avoid whatever is trifling, tedious, and prolix.

2. *Narration.* Narration is a brief recital of *facts*, or of the whole *caſe*, from the beginning to the end This part of the oration ought to be plain and perſpicuous, that it may be underſtood; probable and conſiſtent, that it may be believed; pleaſing and ſhort, that it may be attended to, and not weary the audience.

3. *Propoſition.* In this part is given the true ſtate of the caſe, ſhewing how far we agree with our adverſary. Here the ſeveral heads concerning which

‡ *Quint. L.* 7. *C.* 1. *Lucidus ordo Hor. de Art. Poet.* 38.

* *Cic. de Orat. L.* 2. 79. Invenire quid dicas, inventa diſponere, deinde ornare, poſt memoriæ mandare, tum ad extremum agere ac pronountiare. *Cic. ad Heren. L.* 1. 3.

† *Cic. de Inven.* 1. 15.

which we deſign to ſpeak, are enumerated. If the propoſition divides the oration into parts, (which ought never to exceed three or four at moſt) it is then called partition. The beauty of the partition or diviſion is, that it be full, diſtinct, plain, ſhort and certain.

4. *Confirmation.* Confirmation is the ſtregthening of a cauſe by all the proofs and arguments which can be obtained from invention. The *ſtrongeſt* * are to begin and end this part, and the weakeſt to come in between them. If your reaſoning here both moves and informs, it is called *amplification.*

5. *Refutation.* In the refutation or confutation, the orator anſwers his opponent's arguments and objections, ſhewing them to be abſurd, falſe, trifling, ridiculous, inconſiſtent, &c.

6. The *Peroration,* or *Concluſion.* In the peroration, the orator ſums up the ſtrongeſt and principal arguments, and endeavours, by exciting the paſſions of the audience, according to the nature of the ſubject, to gain their aſſent. In this part of the oration, brevity and vehemence are indiſpenſibly neceſſary.

Of

* The placing of arguments in this manner, ſays an ingenious author, is like old Neſtor's mode of drawing up the army in Homer. "The horſemen he placed in front, "the foot in the rear, and thoſe whoſe courage he diſputed, in the intermediate ſpace." *Iliad.* 4. 297. 5. *Cic. de Inven.* 2. 17. *Quint.* 5. 13.

Of an Oration divided into it's Parts take the two following for Examples.

The Oration of St. Paul. Acts xxvi. 2.

EXORDIUM.

I think myſelf happy, King Agrippa, becauſe I ſhall anſwer for myſelf this day before thee,-touching all the things whereof I am accuſed by the Jews: eſpecially becauſe I know thee to be expert in all cuſtoms and queſtions which are among the Jews: wherefore I beſeech thee to hear me patiently.

NARRATION.

My manner of life from my youth, which was at firſt among mine own nation at Jeruſalem, know all the Jews, which knew me from the beginning (if they would teſtify) that after the ſtricteſt ſect of our religion, I lived a Phariſee. And now I ſtand and am judged for the hope of the promiſe made by God unto our Fathers: unto which promiſe our twelve tribes, inſtantly ſerved God day and night, hope to come: for which hope's ſake, King Agrippa, I am accuſed by the Jews.

PROPOSITION.

Why ſhould it be thought a thing incredible with you that God ſhould raiſe the dead?

CONFIRMATION.

I verily thought with myſelf, that I ought to do many things contrary to the name of Jeſus of Nazareth. Which thing I alſo did in Jeruſalem: and many of the ſaints did I ſhut up in priſon, having received authority from the chief prieſts: and when they were put to death I gave my voice againſt them. And I puniſhed them oft in every ſynagogue, and compelled them to blaſpheme; and being

being exceedingly mad againſt them, I perſecuted them even unto ſtrange cities. Whereupon, as I went to Damaſcus, with authority and commiſſion from the chief prieſt; at mid-day, O king! I ſaw in the way a light from heaven, above the brightneſs of the ſun, ſhining around me, and them which journeyed with me. And when we were all fallen to the earth, I heard a voice ſpeaking unto me, and ſaying in the Hebrew tongue, *Saul, Saul, why perſecuteſt thou me? It is hard for thee to kick againſt the goads.* And I ſaid, *Who art thou, Lord?* And he ſaid, *I am Jeſus whom thou perſecuteſt, But riſe and ſtand upon thy feet: For I have appeared unto thee for this purpoſe, to make thee a miniſter and a witneſs both of thoſe things which thou haſt ſeen, and of thoſe things in which I will appear unto thee; delivering thee from the people and form the Gentiles, unto whom I now ſend thee, to open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them, which are ſanctified through that faith which is in me.* Whereupon, O King Agrippa, I was not diſobedient to the heavenly viſion: but ſhewed, firſt unto them of Damaſcus, and afterwards to thoſe of Jeruſalem, and through all the country of Judea, and then to the Gentiles, that they ſhould repent of their ſins, and turn to God, performing deeds worthy of that repentance which they profeſs.

REFUTATION.

For theſe cauſes the Jews caught me in the temple, and went about to kill me with their own hands. Having therefore obtained help of God, I continue unto this day, witneſſing both to ſmall and great, ſaying none other things than thoſe which the prophets and Moſes have declared ſhould be: that Chriſt ſhould ſuffer, and that he ſhould

be the firſt that ſhould riſe from the dead, and ſhould diſcover light unto the people, and to the Gentiles.

PERORATION.

I am not mad, moſt noble Feſtus, but ſpeak forth the words of truth and ſoberneſs. For the king knoweth of theſe things, before whom alſo I ſpeak freely: for I am perſuaded that none of theſe things are hidden from him; for this thing was not done in a corner.—King Agrippa, believeſt thou the prophets? I know that thou believeſt. ——I would to God, that not only thou, but alſo all that hear me this day were both almoſt, and altogether ſuch as I am, except theſe bonds.

The Oration of Cataline to his Aſſociates, Conſpirators againſt the Roman Commonwealth.

EXORDIUM.

Had I not had ere now, O my companions, ſufficient proofs of you valour and fidelity, the opportunity which preſents itſelf to us would have been of no effect; in vain ſhould we have entertained theſe vaſt hopes;—in vain would this univerſal dominion have been within our power: nor ſhould I have been ſo raſh as to graſp at uncertainties inſtead of certainties, by the help of men of fickle and unactive tempers. But as on various and important occaſions I have experienced your gallantry and faithful attachment to me, I have thereby been induced to undertake the atchievement of an enterpriſe, the greateſt and moſt glorious in the world; being perſuaded that the ſmiles or frowns of fortune will affect me in the ſame manner as they do you. For to have the ſame averſions, and the ſame deſires, this, this alone is the very bond of friendſhip.

NAR-

NARRATION.

But you, all of you, have had my deſign communicated to you ſeparately already: And indeed, every day my mind is on fire at the very thoughts of the miſerable life we are to lead, if we do not avenge ourſelves into liberty. For ſince the goverment of our nation hath fallen into the power, nay, is under the entire ſway, and at the abſolute diſpoſal of a few;—Kings and tetrarchs have been tributary to them; ſtates and nations have paid them taxes; whilſt we, brave, honourable men, nobles and commoners, have been counted the rabble, the mob, without intereſt, without authority, in a ſlaviſh ſubjection to thoſe very perſons, to whom, were the goverment on a right footing, we ought to be a terror. Hence all intereſt, power, honour, riches, are with them, or with whom they pleaſe; to us they have left repulſes, dangers, impeachments, poverty. How long, ye braveſt of men will ye endure theſe things?

PROPOSITION.

Is it not better to die glorioufly, than to lead diſgracefully a miſerable, a diſhonourable life, the ſcorn of their inſolence?

CONFIRMATION.

But, O ye immortal Gods, victory is in our hands; our age is in it's bloom, our mind in it's full vigour. They, on the contrary, are in the decline of life, emaciated by luxury, and worn out by years. The work needs only a beginning; the undertaking itſelf will accompliſh the reſt. For what mortal, who profeſſes the ſpirit of a man, can endure that they ſhould have ſuch a ſuperfluity of riches as to ſquander them in levelling mountains, and building palaces in the ſea; while we are in want of the very neceſſaries of life; that they

ſhould have two or more noble ſeats, whilſt we have no where one ſingle friendly roof to ſhelter us from the inclemencies of the weather. Though they are continually purchaſing paintings, ſtatues, maſſy plate of the moſt excellent workmanſhip; though they are for ever pulling down new edifices, and building them up again; in ſhort, though they contrive by all imaginable methods to waſte and conſume their wealth, yet, with all their extravagance, they cannot exhauſt that immenſe treaſure which they have hoarded up. But we have poverty at home, debt abroad; our circumſtances bad, our expectations deſperate. In one word, what have we left but a miſerable exiſtence?

PERORATION.

Ariſe, then, ariſe.—Lo! that liberty, that glorious liberty, which we have ſo often wiſhed for! moreover riches, honour, glory are in our view.—Theſe are the rewards which fortune offers to the conquerors. Let the caſe itſelf, the preſent juncture, the imminent danger, the magnificent ſpoils of war have a greater influence over you than any thing I have ſaid. Appoint me your general, or fellow-ſoldier. My heart nor hand ſhall never forſake you. Theſe things, as conſul, I hope to execute with you, unleſs my mind deceives me, and you chooſe rather to be ſlaves than to reign.

Of ELOCUTION.

Elocution * is the finding out of proper, polite, and ornamental expreſſions to convey our ſentiments. It's parts are, *Elegance*†, *Compoſition* and *Dignity*.

Elegance conſiſts in the *purity* and *perſpicuity* of the language; and is to be gained by a full knowledge of the ſubject; by reading the beſt and moſt correct

* 1. *Cic. de Inven.* 1. 7. † *Id. ad Heren.* 4. 12.

correct authors, and converſant with refined company.

Compoſition regards the grammatical arrangement of the parts of a ſentence, by imitating the phraſe, idiom and order of words made uſe of by the beſt authors; ſo that the *periods* may be *ſmooth, gentle,* and *flowing,* or *full, ſonorous,* and *majeſtick.*

Dignity ariſes from *ſublime thoughts, noble tropes,* and *moving figures.*

Of TROPES

A *Trope** is a word removed from it's firſt and natural ſignification, to another; that is, it is a word applied to a thing it does not originally mean, but ſtill has ſome particular relation or likeneſs to it. Thus, when I ſay God is my rock, my meaning is, that he is my ſtrength and ſupport: for as a rock, more than any part of the earth, is firm and immoveable, ſo the Deity is the ſure and ſteady ſupport of all good men.

The chief tropes in language are ſeven, viz. a *metaphor,* an *allegory,* a *metonymy,* a *ſynecdoche,* an *irony,* an *hyperbole,* a *catachreſis.*

A *metaphor* is a latent ſimile, or compariſon; or that trope by which a ſtrange and remote word is put for a proper one, by reaſon of ſome reſemblance it bears to the thing we ſpeak of. Thus, when we ſay *God is a ſhield to good men;* it is a metaphor, becauſe the ſign of compariſon is not expreſſed: but *God is as a ſhield to good men,* is a ſimile or compariſon. Hence it appears, that the metaphor is livelier and ſhorter that the compariſon. The former repreſents but one object, the latter two. By this trope *Chriſt* is called in Scripture, a *vine, door, rock,* &c. and man, a *ſhadow, flower, graſs,* &c.

The metaphor is very vigorous and beautiful in that noble paſſage of Lord Roſcommon.

For

* *Quint.* 8. 6.

For who did ever in *French* authors ſee
The comprehenſive *Engliſh* energy?
The weighty bullion of one ſterling line,
Drawn in *French* wire, would thro' whole pages ſhine.

Thus alſo Agamemnon, after all his dangers, murdered by the hands of villains in his own kingdom, is not ſaid barely to *die*, but to *end*,

—the ſad evening of a ſtormy life.

Allegory * is a continuation of metaphors through the ſame ſentence, or diſcourſe; and, conſequently, the ſame metaphor that was choſen at firſt muſt be continued † to the end of the *allegory* ‖. The Uſe of the *allegory* is to convey our meaning under diſguiſed terms, when it would not be ſo ſafe or effectual to ſpeak out plainly. To the allegory therefore may be referred all *apologues* or *fables*, the *parables of Scripture*, all *ænigmas* or *riddles*, and many *proverbs*.

Did I but purpoſe to embark with thee,
On the ſmooth ſurface of a ſummer's ſea,
While gentle Zephyrs play with proſp'rous gales,
And Fortune's favours fill the ſwelling ſails;
But wou'd forſake the ſhip and make the ſhore,
When the winds whiſtle, and the tempeſts roar ‡.

For another example of the allegory, ſee *Od.* 1. 14. of *Horace*, where he addreſſes the commonwealth under the idea of a ſhip, and purſues the metaphor throughout.

Meto-

* *Quint. Inſt.* 9. 2. Spect. No. 595. No. 421.

‖ The famous ſpeech of Shakeſpeare is faulty in this particular:

To be, or not to be, that is the queſtion:
Whether 'tis nobler in the mind to ſuffer
The ſlings and arrows of outrageous fortune,
Or to take arms againſt a ſea of troubles,
And by oppoſing, end them?

Here the Poet begins the allegory with ſlings and arrows, and ends it with a ſea; beſides taking arms againſt the ſea.

† *Quint. Inſt.* 8. 6. *Virg. Ecl.* 3. 104.

‡ Prior's Henry and Emma, Page 187, of Poems, London, 1711.

Metonymy § is a trope which puts one name for another, by reaſon of a natural connection, and mutual dependence between them; ſo that the mentioning of the one readily excites the idea of the other.

Thus the *cauſe* is put for the effect; when the *author*, or *inventor* of any thing is put for the thing itſelf: as, *Ceres* is placed for *corn*, the uſe of which ſhe was ſaid firſt to have introduced; *Mars* for *war*, *Bacchus* for *wine*, *Venus* for *love* So likewiſe in this ſentence, "They have Moſes and the prophets;" the meaning is, they have the *books* or writings of Moſes and the prophets. The *inſtrument* is put before the *thing effected;* as, the *tongue* for the *diſcourſe* or *language:* thus, in that expreſſion of Cicero‡: *Words move nobody but him who underſtands the tongue:* The word *tongue*, which is *the inſtrument* of ſpeech, is put for *ſpeech* or *language*. Alſo the *hand* is placed for the *writing*, *arms* for *war*, the *ſword* for *ſlaughter*. The *matter* for the *thing* made; as, the *pine* for the *ſhip;* the *iron* for the *ſword;* *braſs*, *ſilver* and *gold* for money. The *effect* is put for the *cauſe;* ſo Horace calls his patron Mæcenas his *guard* and *honor**, that is, his guardian, and the author of his honor. So likewiſe, *verſes* for *poets;* *wickedneſs* for *a wicked man;* *pale famine* and *cold death*, becauſe famine occaſions *paleneſs*, and death *coldneſs*. The *ſubject* alſo is placed for the *adjunct*, *i. e.* ſome ſignificant circumſtance, appendage, &c. belonging to it; as, a man of a clear *head*, *i. e.* *underſtanding* or *mind;* the ſeat of the mind being the head: So likewiſe, he has a *good heart*, *i. e.* courage, &c. In like manner the *place* is put for the *actions* performed in it. As when Cicero † ſays,

§ *Quint. L.* viii. *C* 6. *Nominis pro nomine poſitio.*
* *Hor. Carm* i. 1, 2.
† *Cic. de Orat. Lib.* i. *C.* 8.

ſays, *Do not think always of the forum, the benches, the roſtra and the ſenate;* meaning the diſcourſes made in thoſe places. So likewiſe, the *place* or *cauntry* is put for the *inhabitants*; as, * *To omit Greece, which always claimed the pre-eminence for eloquence, and Athens, the inventreſs of all ſciences, where the art of ſpeaking was invented and perfected; in this city of ours* (meaning Rome) *no ſtudies have prevailed more than that of eloquence.* Here the words *Greece* and *Athens* denote the inhabitants of thoſe places. And hereto may alſo be referred ſuch expreſſions, in which the time is put for the perſons living in it; as the *degeneracy of the preſent age, The virtue of former times.* The *object* for the *perſon;* as, *in time of battle, the law is ſilent, i. e. the judges:* the *poſſeſſion* for the *thing* he *poſſeſſes;* as, to *deſtroy,* to *ruin* a *man, i. e.* not his *perſon,* but his *eſtate.* And by this trope Mythologiſts explain the fable of Acteon ‡, who is ſaid to have been devoured by his dogs: For by dogs they underſtand flatterers and paraſites, who conſumed his eſtate, and brought him to beggary. The doctrine of tranſubſtantiation (ſays a learned author §) is founded upon an abuſe of this trope. For when our Saviour, ſpeaking of the bread and wine at that time before him, ſays, *This is my body, and this is my blood* †: his plain meaning is, they were the ſigns of his body and blood, the thing ſignified being put for the ſign, by this ſort of metonymy. To take the expreſſion literally is doubtleſs abſurd, ſince the words relate to the time then preſent, whilſt Chriſt was yet living, and ſpoke them; when it was impoſſible for the bread and wine to be converted into his body and blood, it being evident to

* *Cic. de Orat. Lib.* i. 4.
‡ *Ovid. Met. L.* iii. 174.
§ Syſtem of Oratory, by JOHN WARD, *LLD. F.R.G.C. F.R.S. &c. &c.*
† *Matt.* xxvi. 26. 28.

to all who were preſent, that thoſe elements, and his body exiſted ſeparately at the ſame time. If the expreſſion is to be taken in a literal ſenſe, it may be aſſerted with equal reaſon, that when our Saviour in a metaphorical ſenſe calls himſelf a *vine*, a *door*, &c. theſe words were deſigned to be applied to him ſtrictly and properly, and not by way of ſimilitude only, as is the caſe in all metaphors. The adjunct is put for the ſubject; as, *They lie down upon purple**, *i. e.* upon couches died with purple: ſo likewiſe, *They crown the wine*‖, *i. e.* the bowl which contains their wine; it being the cuſtom of the ancients to deck their bowls with garlands at their entertainments. *Virtues* and *vices* are put for the *perſons* in whom they are found. As in Cicero's beautiful compariſon of Cataline with the forces of the ſtate; where he ſays. ‡ On this ſide *Modeſty* is engaged, on that *impudence*: on this ſide *Chaſtity*, on that *Lewdneſs*, &c. And to this trope thoſe expreſſions are to be referred, in which any thing is put for the object, about which it is converſant; as, in that ſaying of the wiſe man, *Hope deferred, makes the heart ſick*: where *hope* is put for the *thing hoped for*. And thus Suetonius† calls the *Emperor Titus*, the *love* and *delight* of *mankind*, whoſe mild and obliging temper rendered him the object of thoſe agreeable affections to all perſons under his government.

A third uſe of this trope is by putting a thing for the time in which it was done: Thus we ſay of a *perſon*, he has ſerved ſo many *campaigns*, meaning ſo many *ſummers*; that being the uſual time in which armies are drawn out into the field. Laſtly, by this *metonymy*, the ſign is put for the thing it ſignifies; as, *the ſceptre* for *the regal dignity*.

* *Aen.* 1. 704.
‡ *Cic. in Catil.* ii. c. 11.
‖ *Ibid*, 724.
† *Suetonius in vit. inti.*

nity, and *the ſword* for *the authority of the magiſtrate*.

Synecdoche, or *Comprehenſion*, is a trope by which either the whole of a thing is put for a part, or a part for the whole; a general for a particular of the ſame kind, or a particular for a general. By this trope a round and certain number is often ſet down for an uncertain one. The plural uſed for the ſingular gives an elevation and turn of grandeur to the diſcourſe

> Leave earth, my *Muſe*, and ſoar a glorious height;
> Tell me what *heroes* ſlew the gallant *Hector*;
> *Cycnus* and *Memnon*, terrible in arms †.

When it is plain the poet ſpeaks of Achilles only; but he uſes the plural number to magnify the ſtrength and courage of his *hero*, and to ſhew that one ſuch brave man is of more value and importance in war than troops of common warriors. The treacherous Sinon emphatically uſed the plural for the ſingular, when he would aggravate his danger of being ſacrificed by his countrymen, and raiſe the horror of their preparations for thoſe inhuman rites.

> *Ye* curſed ſwords and altars, which I 'ſcap'd *.

Sometimes a collective word expreſſes Multitudes, with more clearneſs and vehemence, than plurals would do; as, in that paſſage of Herodotus‖, when Phrynichus repreſented the deſtruction of Miletus§ on the ſtage, "the theatre burſt out into tears." If the author had ſaid, all the people in the theatre burſt out with tears, who does

† *Virg. Georg.* iv. 560. * *Virg. Æn.* ii. 155.
‖ *Herod. Lib.* vi. 21. *Edit. Gronov.*
§ Miletus was a city in Ionia, which the Perſians beſieged and took. Phrynichus, a tragic poet, brought a play upon the ſtage, about the demolition of this city. But the Athenians (as Herodotus informs us) fined him a thouſand drachmæ, for ripping open a-freſh their domeſtic ſores; and publiſhed an edict, that no one ſhould ever after write upon that ſubject.

does not ſee that the expreſſion would have been comparatively looſe and languid? So likewiſe, "All Peloponneſus was at that time rent into "factions."* Shakeſpeare makes a noble uſe of this figure in the following lines from his *Anthony and Cleopatra;* though in the cloſe there is a ſtrong daſh of the hyperbole.

——— ——————The city caſt
Her people out upon her, and Anthony,
Enthron'd i' the' market-place, did ſit alone,
Whiſtling to the air; which but for vacancy
Had gone to gaze on Cleopatra too,
And made a gap in Nature. ———

Irony, is a trope whereby a man ſpeaks contrary to his thoughts, that he may ſpeak with more force and advantage. As when a notorious villain is ſcornfully complimented with the titles of a very honeſt and excellent perſon, &c. *Milton* repreſents *God Almighty* addreſſing his Bleſſed Son upon the revolt of Lucifer, and laughing to ſcorn the attempts of thoſe moſt ungrateful and infatuated rebels in a very *majeſtic irony*.

Son! Thou, in whom My glory I behold
In full reſplendence, heir of all My might,
Nearly it now concerns Us to be ſure
Of Our Omnipotence† !

And *Dryden* ridicules the Egyptian worſhip, in an ironical commendation of their leek and onion Gods.

Th' Egyptian rites the Jebuſites embrac'd;
Where Gods were recommended by their taſte.
Such ſavory Deities muſt needs be good,
As ſerv'd at once for worſhip and for food.

When a dying or dead perſon is inſulted with ſcoffs and *ironical* tartneſs, it is uſually called a *Sarcaſm*, which proceeds from heat of blood, eagerneſs of reſentment, and that arrogance and

 pride

* *Demoſthen. Orat. de Corona. P.* 17. *Ed. Oxon. Longinus, Sect.* 24.
† *Parad. Loſt*, v. 719, &c.

pride which poſſeſſes the heart of man upon victory and ſucceſs. Thus Pyrrhus, the ſon of Achilles, when Priam reproached him with cruelty, and put him in mind of his father's contrary behaviour, inſults him with the following ſarcaſm:

Thou then be firſt, replies the chief, to go
With theſe ſad tidings to his ghoſt below:
Begone—acquaint him with my crimes in Troy,
And tell my ſire of his degen'rate boy.

Cuſtom has prevailed, that any keen ſaying, which has the true point of Satire, and cuts deep, is called a ſarcaſm.

Hyperbole, is a trope that goes beyond the bounds of ſtrict truth, in repreſenting things greater or ſmaller, better or worſe than they really are, in order to raiſe admiration or love, fear or contempt.

——————————— Camilla
Outſtript the winds in ſpeed upon the plain,
Flew o'er the fields, nor hurt the bearded grain:
She ſwept the ſeas, and as ſhe ſkim'd along,
Her flying feet unbath'd on billows hung ‡.

There are various ways of expreſſing an *hyperbole*: The three following ſeem to be the chief.

1. In plain and direct terms, which far exceed the ſtrictneſs of truth.

The giant's lofty head o'ertops the clouds §.

2. By ſimilitude or compariſon:

It ſeems as if the Cyclades again
Were rooted up and juſtled in the main;
Or floating mountains floating mountains meet;
Such is the firſt rencounter of the fleet †.

3. By a ſtrong metaphor: As the poet in the place abovementioned, inſtead of ſaying that Camilla ran very ſwiftly, heightens the expreſſion, and makes her fly.——The *hyperbole* is a bold metaphor, and muſt be uſed with caution and judgment. Thoſe hyperboles (ſays *Longinus*) are

‡ Virg. Æn. vii.

are the beſt which have neither the appearance nor air of hyperboles: For over-ſhooting the mark often ſpoils an hyperbole; and whatever is over-ſtretched, loſes it's tone, and immediately relaxes; nay, ſometimes produces an effect contrary to that for which it was intended. In comedy*, circumſtances wholly abſurd and incredible paſs of very well; as in this paſſage: "He was owner of a piece of ground, not ſo large as a Lacedemonian letter:" For in pieces of humour and drollery, more liberty is allowed to be given than in ſerious and grave ſubjects. *Horace*‡, in his deſcription of a miſer carries it to a degree of extravagance.—Hyperboles ſerve two purpoſes; they *enlarge*, and they *leſſen*. Stretching any thing beyond it's natural ſize is the property of both; and the *Diaſyrm* (the other ſpecies of a hyperbole) increaſes the lowneſs of any thing, or renders trifles more trifling.

Shakeſpeare has made Richard III. ſpeak a merry *diaſyrm* upon himſelf.

——— I, that am not ſhap'd for ſportive tricks,
Nor made to court an amorous looking-glaſs;
I, that am rudely ſtamp'd, and want Love's Majeſty,
To ſtrut before a wanton, ambling nymph;
I, that am curtail'd of this fair proportion,
Cheated of feature by diſſembling nature,
Deform'd, unfiniſhed, ſent before my time,
Into this breathing world, ſcarce half made up,
And that ſo lamely and unfaſhionably,
That dogs bark at me as I halt by them;
Why I, in this weak piping time of peace
Have no delight to paſs away the time;
Unleſs to ſpy my ſhadow in the ſun,
And deſcant on mine own deformity.

Catachreſis†, or abuſe, is a bold trope, which borrows the name of one thing to expreſs another; which either has no proper name of its own; or, if it has, the borrowed name is more

* *Long. ſect.* xxxviii.
‡ *Sat.* ii. 3. *Vid. Plaut, in Aulularia.*
† *Quin.* viii. 2. *Cic. de Orat.* iii. 169.

ſurpriſing and acceptable by its boldneſs and novelty. *Milton*'s deſcription of Raphaël's deſcent from the empyreal Heaven to Paradiſe, affords us a beautiful example of this trope, this laſt way.

> —— Down thither prone in flight
> He ſpeeds, and thro' the vaſt etherial ſky
> Sails between worlds and worlds †.

The firſt way of uſing this trope may be illuſtrated by this inſtance. A *Parricide* is ſtrictly and properly a murderer of his father; but there is no appropriated name in Engliſh for a murderer of his mother, brother, ſiſter, &c. therefore we call all thoſe bloody, unnatural wretches by the name of *Parricides*. And though at firſt there be a ſeeming impropriety in the word ſo applied; yet, upon a little conſideration, we find that the ſenſe runs clear, and the connection is juſt and obvious. 'Tis no treſpaſs againſt reaſon and propriety of language to give the ſame odious name to monſters, who are involved in the ſame enormous guilt.

By this ſhort account it is plain, that there is a general analogy or relation between all *tropes*, and that in all of them a man uſes a foreign or ſtrange word inſtead of a proper one; and therefore, ſays one thing and means ſomething different. When he ſays one thing and means another almoſt the ſame, 'tis a *Synecdoche*, or *comprehenſion*: When he ſays one thing and means another mutually depending, 'tis a *Metonymy*: When he ſays one thing and means another oppoſite or contrary, 'tis an *Irony*: When he ſays one thing, and means another like to it, 'tis a *Metaphor*: A *Metaphor* continued and often repeated becomes an *Allegory*: A *Metaphor* carried to a great degree of boldneſs is a *Hyperbole*: and when at firſt found it ſeems a little harſh and ſhocking, and may be imagined to carry ſome impropriety in it, 'tis a *Catachreſis*.

Of

† *Parad. Loſt. B.* v. *V.* 266, &c.

Of FIGURES.

A *Figure* is a manner of ſpeaking different from the ordinary and plain way, and more emphatical; expreſſing a paſſion or containing a beauty.

The chief, and moſt moving figures of ſpeech, are the following:

1. *Exclamation* or *Ecphoneſis*, is a figure that expreſſes the breaking out and vehemence of any paſſion.

O unexpected ſtroke, worſe than death!
Muſt I thus leave thee, Paradiſe? thus leave
Thee, native ſoil, theſe happy walks and ſhades,
Fit haunt for gods *?

2. *Doubt* or *Aporia*, expreſſes the debate of the mind with itſelf upon a preſſing difficulty.

Thus *Dido*, after the departure of her *lover*:

What ſhall I do? What ſuccour can I find?
Become a ſuppliant to Hiarbas' pride?
And take my turn to court and be deny'd?
Shall I with this ungrateful Trojan go?
Forſake an empire and attend a foe?
Then ſhall I ſeek alone the churliſh crew;
Or with my fleet their flying ſails purſue?
Rather with ſteel thy guilty breaſt invade,
And take the fortune thou thyſelf haſt made †.

3. *Correction* or *Epanorthoſis*, is a figure whereby a man earneſtly retracts what he had ſaid or reſolved.

——————— Firſt and laſt
On me, me only, as the ſource and ſpring
Of all corruption, all the blame lights due;
So might the wrath. Fond wiſh! couldſt thou ſupport
That burden heavier that the earth to bear,
Than all the world much heavier §.

4. *Suppreſſion* or *Apoſiopeſis*, is a figure whereby a perſon in rage, or other diſturbance in mind,

* *Parad. Loſt. lib.* xi. 268, &c.
† *Dryd. Virg. Æn.* iv.
§ *Parad. Loſt, lib.* x. 831.

ſpeaks not all he means, but ſuddenly breaks off his diſcourſe.

The gentleman in *Terence*, extremely incenſed againſt his adverſary, only accoſts him with this abrupt ſaying, *Thou of all* —— : The exceſs of his indignation and rage choaked the paſſage of his voice, and would not ſuffer him to utter the reſt: But in theſe caſes, though the diſcourſe is not complete, the meaning is readily underſtood: And the evidence of the thought eaſily ſupplies the defect of words.

Suppreſſion ſometimes proceeds from modeſty and fear of uttering any word of ill and offenſive ſound.

To this figure may alſo be referred the expreſſion taken notice of in the note of page 95. And indeed, in claſſical authors, it frequently occurs; as

Quos ego—Sed motos præſtat componere fluctus.
VIRG. Æ. i. 139.

So likewiſe in HOMER, *Iliad* i. 136. 342.

5. *Omiſſion* or *Paraleipſis*, is when an author pretends that he conceals and omits what he declares: "I do not mention my adverſary's ſcandalous gluttony and drunkenneſs; I take no notice of his brutal luſts; I ſay not a ſyllable of his treachery, malice and cruelty."

This figure is ſometimes called *Apophaſis*, and ſometimes *Paraſiopeſis*.

6. *Addreſs* or *Apoſtrophe*, is when in a vehement commotion, a man turns himſelf on all ſides, and applies to the living and dead, to angels and men, to rocks, groves, and rivers.

O woods, O fountains, hillocks, dales and bowers!
With other echo late I taught your ſhades
To anſwer, and reſound far other ſong *.

A ſpecies of this figure *communication* ſeems to be, when the ſpeaker applies to the judges and hearers, and entreats their opinion upon the queſtion.

* *Parad. Loſt*, x. 860.

tion in debate. By this a man declares his hearty and unfeigned concern for the cauſe, and pays deference and honor to thoſe he addreſſes. They are pleaſed with his modeſty and ſubmiſſion, and ſo inclined to hear and judge with favour. There is a ſort of communication ſomething different from this, when a perſon excuſes his conduct, gives reaſons for it, and appeals to thoſe about him, whether they are not ſatisfactory.

Let envied jealouſy and canker'd ſpite,
Produce my actions to ſevereſt light
And tax my open day, or ſecret night.
Did e'er my tongue ſpeak my unguarded heart
The leaſt inclin'd to play the wanton's part?
Did e'er my eye one inward thought reveal,
Which angels might not hear, nor virgins tell?
And haſt thou in my conduct, *Harry*, known
One fault but that which I muſt ever own,
That I, of all mankind, have lov'd but thee alone *!

7. *Suſpenſion* or *Anaſtrophe* begins and carries on a period or diſcourſe in ſuch a manner as pleaſes the reader all along; and keeps him in expectation of ſome conſiderable thing in the concluſion.

With what infinite ſweetneſs does *Eve* carry on, with what grateful ſurprize cloſe up, that rapturous ſpeech to *Adam!*

Sweet is the breath of morn, her riſing ſweet,
With charm of earlieſt birds; pleaſant the ſun,
When firſt on this delightful land he ſpreads
His orient beams on herb, tree, fruit, and flower,
Gliſtering with dew: fragrant the fertile earth
After ſoft ſhowers: and ſweet the coming on
Of grateful evening mild, then ſilent night,
With this her ſolemn bird, and this fair moon,
And theſe the gems of heaven, her ſtarry train.
But neither breath of morn, when ſhe aſcends
With charm of earlieſt birds, nor riſing ſun
In this delightful land, nor herb, fruit, flower,
Gliſt'ring with due, nor fragrance after ſhow'rs
Nor grateful evening mild; nor ſilent night,
With this her ſolemn bird, nor walk by moon,
Nor glitt'ring ſtar-light——without thee is ſweet †.

8. *Inter-*

* *Prior's Henry and Emma.* † *Parad. Loſt*, iv. 641.

8. *Interrogation, Erotema* or *Eroteſis,* is when the writer or orator raiſes queſtions and returns anſwers; not as if he was in a ſpeech or continued diſcourſe, but in dialogue or conference with his reader, auditor, or adverſary.

"What ſhall I ſay here (ſays Longinus *) of queſtion and interrogation? Is not diſcourſe enlivened, ſtrengthened, and thrown more forcibly along by this ſort of figure?" "Would you, ſays *Demoſthenes* †, go about the city and demand what news? what greater news can there be, than that a *Macedonian* enſlaves the *Athenians*, and lords it over *Greece?* Is Philip dead? No: but he is ſick. And what advantage would accrue to you from his death, ſince, if any thing ſhould happen *this Philip*, you yourſelves will immediately raiſe up another." And again, †"Let us ſet ſail for *Macedonia?* But where ſhall we land? The very war will diſcover to us the rotten and unguarded ſides of Philip." Had this been uttered ſimply, and without interrogation, it would have fallen vaſtly ſhort of the majeſty requiſite to the ſubject in debate."

[For more examples of this figure ſee *Matt.* xi. 7, 9.—*Acts*, xxvi. 26.—*Job*, xxxviii.—*Judges*, v. 28]

Expoſtulation is nearly related to this vigorous and preſſing figure; whereby the injured perſon urges the offender with all the proper queſtions he thinks can be propoſed, and pleads with him from all the topics of reaſon; that he may convince him of the impropriety of his actions.

"For what have you left unattempted, what have you eſteemed ſacred theſe late days? What name ſhall I beſtow on this aſſembly? Shall I call you ſoldiers? Who have beſieged your *general* and

* *Long. de Sublim. Sect.* xviii.
† *Demoſth. Philip.* 1*ma*.

and *emperor's ſon* with trenches and arms? *Citizens?* who ſo contemptuouſly inſult the authority of the ſenate‖.

9. *Prevention* or *Prolepſis*, is when an author ſtarts an objection, which he forſees may be made againſt any thing he affirms, deſires, or adviſes to, and gives an anſwer to it.

> What then remains? are we depriv'd of will?
> Muſt we not aſk, for fear of aſking ill?
> Receive my counſel, and ſecurely move;
> Intruſt thy fortune to the *powers* above.
> Leave *God* to manage for thee, and to grant,
> What his unerring Wiſdom ſees thee want *.

To this figure may be referred *Premunition*, whereby the ſpeaker, eſpecially in the entrance and beginning of his diſcourſe, cautiouſly guards himſelf againſt prejudice and miſapprehenſion.

10. *Conceſſion* or *Epitrope*§, freely allows ſomething that yet might bear diſpute, to obtain ſomething that a man would have granted to him, and which he thinks cannot fairly be denied.

This figure is ſometimes favourable in the beginning, but ſevere and cutting in the cloſe; as *Tully* upon the Greeks—"I allow the *Greeks* learning, and ſkill in many ſciences; ſharpneſs of wit, and fluency of tongue, and if you praiſe them for any other excellencies, I ſhall not much contradict you: but *that nation* was never eminent for tenderneſs of conſcience, and regard to faith and truth."—

Sometimes the firſt parts are fretting and ſevere, but the concluſion healing—"I am, Sir, I own, a pimp, the very bane of youth, a perjured villain, a very peſt; but I never did *you* an injury."

Another ſort of conceſſion is, when, fearing we cannot obtain all we deſire, we give up one part to

‖ *Tacit. Annal.* i. 17, &c.
Liv. vol. III. *lib.* xxviii.
* *Dryd. Juv. Sat.* x. 346, &c.
§ This figure is alſo called *Synchoreſis*.

to carry the reſt. When *Dido* deſpairs of prevailing with *Æneas* to ſettle with her at *Carthage*, ſhe only intreats he would ſtay a little longer, to allow her ſome time to aſſuage her grief, and prepare to bear his departure:

Tell my perfidious lover, I implore
The name of wedlock he diſclaims, no more:
No more his purpos'd voyage I detain
From beauteous Latium, and his deſtin'd reign.
For ſome ſmall interval of time I move,
Some ſhort, ſhort ſeaſon to ſubdue my love,
'Till reconcil'd to this unhappy ſtate,
I grow at laſt familiar with my fate:
This favour if he grant, my death ſhall pleaſe
His cruel ſoul, and ſet us both at eaſe *.

The complaints and upbraidings of jarring lovers are moſt emphatically expreſſed in this figure: the deſign of which is to give the guilty perſon a deep ſenſe of his wickedneſs, and to kindle all the old paſſions and tenderneſs:

Proceed, inhuman parent, in thy ſcorn,
Root out my trees, with blights deſtroy my corn;
My vine-yards ruin, and my ſheep-folds burn,
Let looſe thy rage, let all thy ſpite be ſhewn,
Since thus thy hate purſues the praiſes of thy ſon †.

11. *Repetition* is a figure which gracefully and emphatically repeats the ſame words, or the ſame ſenſe in different words.—

Are there no poiſons, racks and flames, and ſwords,
That *Emma* thus muſt die by *Henry's* words?
Yet what could ſwords, or poiſons, racks or flame,
But mangle and diſjoint this brittle frame?
More fatal *Henry's* words, they murder *Emma's* fame §.

12. *Periphraſis* or *Circumlocution* ‡, uſes more, and ſometimes leſs plain words, to avoid ſome inconvenience and ill effect, which would proceed from expreſſing a thing in fewer and plainer words.

When

* *Pitt's Virgil, Æn.* iv.
† *Dryd. Virg. Geor.* iv. 329, &c.
§ *Prior's Henry and Emma.*
‡ *Longinus, Sect.* xxviii.

When *Tully* could not deny the death of *Clodius*, and was defending *Milo*, charged with his murder, he ſays, "*Milo*'s ſervants, without the command, knowledge, or preſence of their maſter, did what every maſter ſhould expect his ſervants ſhould do in the like caſe." He avoids the words *killed* or *ſtabbed*, for fear of offending the *people*. This method of treating a ſubject gives an *audience* a good opinion of the prudence and modeſty of the pleader: One unguarded and diſtaſteful word has ſometimes loſt the pleader the favor of the *audience*, before well-inclined to him, and ruined a promiſing cauſe.

Circumlocution is alſo ſometimes uſed to enrich a diſcourſe with new thoughts, and to multiply the graces of a deſcription:

> The *Night*'s bright *Empreſs*, in her golden car,
> Darting full glories from her lovely face,
> Kindles freſh beauties in the eye of *Heſper*.

13. *Amplification* is when every chief expreſſion in a period adds ſtrength and advantage to what went before, and the ſenſe all along heightens and improves, 'till the period be vigorouſly and agreeably cloſed.

"It is pleaſant to be virtuous and good, becauſe that is to excel many: It is pleaſant to grow better, becauſe that is to excel ourſelves: Nay, it is pleaſant even to ſubdue and mortify our luſts, becauſe that is victory. It is pleaſant to command our appetites and paſſions, and to keep them in good order, within the bounds of reaſon and religion, becauſe this is empire§."

To this may be added *Climax*, or *Gradation*;—which is when the word or expreſſion which ends the firſt member of a period begins the ſecond and ſo on; ſo that every member will make a diſtinct ſentence,

* *Orat. pro Milo.*
§ *Archbiſhop Tillotſon, Serm.* XII. 138.

ſentence, taking its riſe from the next foregoing; 'till the argument be beautifully finiſhed.

" After we have practiſed good actions a while, they become eaſy; and when they are eaſy, we begin to take pleaſure in them; and when they pleaſe us, we do them frequently; and by frequency of acts a thing grows into a habit; and a confirmed habit is a ſecond kind of nature; and as far as any thing is natural, ſo far it is neceſſary, and we can hardly do otherwiſe; nay we do it many times when we do not think of it.

But, as Quintilian obſerves, the art of this lies ſo much expoſed, that it muſt be uſed ſeldom; and when uſed, muſt abound with good ſenſe, and an enforced gradation*.

14 *Omiſſion* of *copulatives*, or *Aſyndeton*, is when the conjunctions, or other particles that connect words, are left out to repreſent haſte, or eagerneſs of paſſion §—

> We will be revenged:—Revenged! about! ſeek!
> Burn! fire! kill! ſtab! let not a traitor live.

So *Dido*, in the violence of her reſentment, for the abrupt departure of *Æneas*, charges her people to arm themſelves and purſue the Trojan fleet:

> Haſte, haul my gallies out, purſue the foe,
> Bring flaming brands, ſet ſail, impetious row‡.

" Ano-

* *Quin.* ix. 3.

§ The want of a ſcrupulous connection draws things into a leſſer compaſs, and adds the greater ſpirit and emotion; for the more rays are collected in a point, the more vigorous is the flame. Hence there is yet greater emphaſis. when the rout of an army is ſhewn in the ſame contracted manner, as in the 24th of the Odyſſey, l. 610; which has ſome reſemblance to *Salluſt*'s deſcription of the ſame thing, agreeable to his uſual conciſeneſs, in theſe four words only:

Sequi, fugere, occidi, capi.——

Voltaire has endeavoured to ſhew the hurry and confuſion of a battle in the ſame manner:

Francois, Anglois, Lorrains, que la fureur aſſemble,
Avancoient, combattoient, frappoient, mouroient enſemble.

‡ *Æn.* ii.

" Another great help in attaining grandeur † is baniſhing the copulatives at a proper ſeaſon.—— Then, ſays Xenophon, cloſing their ſhields together, they were puſh'd, they fought, they ſlew, they were ſlain."

The contrary to the former—*Multitudes of Copulatives*, have likewiſe their beauty, and when *judiciouſly* uſed, make a diſcourſe ſtrong and ſolemn, fix an emphaſis upon every word, and point it out as worthy of obſervation.

" For ſleep, *and* wine, *and* feaſts, *and* ſtrumpets, *and* bagnios, *and* reſt, that through cuſtom grow every day more bewitching, had ſo weakened both their bodies and their minds, that the reputation of their paſt victories protected them more than their preſent ſtrength ‡."

[See alſo, 2 *Corinth.* vi. from verſe 4 to verſe 10.—*Ibid.* xi.]

15. *Antitheſis* or *Oppoſition*, is a figure whereby things very different or contrary are compared and placed near, that they may ſet off each other.

Antitheſis † have nearly the ſame effect in works of genius, that lights and ſhades have in painting, when the painter has the art of diſtributing them judiciouſly; or that the trebles and baſſes have in muſic, which an able maſter knows how to blend together.

" Roſcius is ſo excellent an actor, that he alone ſeems worthy of mounting the ſtage; but on the other hand, he is a man of ſuch virtue, that he alone ſeems worthy of never appearing upon it."

A man great in adverſity by his courage, and in good fortune by his modeſty, in difficulties by his prudence, in danger by his valour, and in religion by his piety. He only changed virtues when fortune changed her countenance; happy without

† *Longinus*, *Sect.* xix. 1.
‡ *Liv. Hiſt.* vol. III. lib. xxiii.

pride, unhappy with dignity. In his youth he had all the prudence of advanced age, in advanced age all the vigor of youth.——

One alone is ſmitten, and all are delivered. God ſmites his innocent Son for the ſake of guilty men; and pardons guilty men for the ſake of his innocent Son.

[For more examples, ſee *Seneca, Ep.* v.—*Cic. pro Leg. Man.*—*Virg. Æn.* iv. 522.—*Ibid. Georg.* ii. 461.]

To this figure may be referred the *Oxymoron*, or *Seeming Contradiction*; as, *She was impiouſly pious.* And Cato uſed to ſay of Scipio Africanus, that *He was never leſs at leiſure, than when at leiſure; nor leſs alone that when alone.*

16. *Compariſon* beautifully ſets off and illuſtrates one thing by reſembling and comparing it to another, to which it bears a manifeſt relation and reſemblance:

—— She never told her love,
But let concealment, like a worm i' th' bud,
Feed on her damaſk cheek: She pin'd in thought,
And ſat, like Patience on a monument,
Smiling at grief.—— SHAKES.

[For more examples, vid. the following paſſages; *Hom. Il.* lib. iv. 130.—*Milton's Par. Loſt*, i. 468. *Virg. Georg.* 269.—*Par. Loſt*, i. 591]

17. *Lively Deſcription*, or *Hypotypoſis*, is ſuch a ſtrong and beautiful repreſentation, as gives the reader a diſtinct view and ſatisfactory notion of it.

—————————— Thames,
With gentle courſe devolving fruitful ſtreams:
Serene, yet ſtrong; majeſtic, yet ſedate;
Swift, without violence; without terror, great.
Each ardent nymph the riſing current craves;
Each ſhepherd's pray'r retards the parting waves.
The vales along the banks their ſweets diſcloſe;
Freſh flow'rs for ever riſe, and fruitful harveſt grows *.

Where

* *Prior's Carm. Sec.* p. 114. v. 17, &c.

Where, 'tis plain, *the poet* has imitated that wonderful paſſage of Sir *John Denham*, upon the ſame ſubject:

Tho' deep, yet clear; tho' gentle, yet not dull;
Strong, without rage; without o'erflowing, full.

[For more examples, vid. *Parad. Loſt*, vi. 207, &c. iv. 388 —*Iſaiah*, xlv. 1.—*Job*. xxxix. 19 — *Spect*. No. 333—321.——*Parad. Loſt*, xi. 472.— *Pſalms* lxvii. xlvi. lxviii lxxvi. xcvi. xvii. civ. cxiv. cxxxix. clxviii.—*Habbakuk*, iii.—*Rev.* xix. 11. 17.]

18. *Viſion* or *Image* is a repreſentation of things diſtant and unſeen, in order to raiſe wonder, terror, or compaſſion, made with ſo much life and emphaſis, that as the poet has a full view of the whole ſcene which he deſcribes, ſo he makes the reader ſee it in the ſame ſtrong light.

Or mad *Oreſtes*, when his *mother*'s ghoſt,
Full in his face infernal torches toſt;
And ſhook her ſnaky locks: he ſhuns the ſight,
Flies o'er the ſtage, ſurpriz'd with mortal fright,
The *furies* guard the door and intercept his flight.

The following image in Milton is great and dreadful:

He ſpake, and to confirm his words, out flew
Millions of flaming ſwords, &c *.

" A ſublimer image can no where be found, than in the ſong of *Deborah*, after *Siſera*'s defeat, [*Judges* v. 28.] where the vain-glorious boaſts of Siſera's mother, when expecting, and confident of his victorious return, are deſcribed:

The mother of Siſera looked out at a window, and cried through the lattice, Why is his chariot ſo long in coming, &c."

" How vehemently does the fury of *Northumberland* exert itſelf in *Shakeſpeare*, when he hears of the death of his ſon *Hotſpur*. The rage and

* *Milton, lib.* i. 663.

diſtraction of the ſurviving father, ſhews how important the ſon was in his opinion. Nothing muſt be, now he is not: Nature itſelf muſt fall with *Percy*. His grief renders him frantic, his anger deſperate:

Let heaven kiſs earth! now let not nature's hand
Keep the wild flood confin'd: let order die,
And let this world no longer be a ſtage
To feed contention in a lingering act:
But let one ſpirit of the firſt born Cain
Reign in all boſoms, that each heart being ſet
On bloody courſes, the rude ſcene may end,
And darkneſs be the burier of the dead.

Milton ſhews a great boldneſs of fiction at Adam's eating the forbidden fruit,

Earth trembled from her entrails, &c *.

At the appearance of Banquo in Macbeth, Act III. Scene V. the images are ſet off in the ſtrongeſt manner, and ſtrike the imagination with high degrees of horror, which is ſupported with ſurprizing art through the whole ſcene. There is a fine touch of this nature in *Job*, iv. 13. In thoughts from the viſions of the night, &c.

19. *Proſopopæia* or *Fiction* of a perſon has two parts.

1. When good and bad qualities, accidents and things inanimate are introduced in diſcourſe, and deſcribed as living and rational beings. Thus *virtue* and *pleaſure* addreſs young Hercules as two bright ladies of oppoſite parties: the one is deſirous of inducing him to decline the toils of war, and indulge himſelf in eaſe and luxury: the other earneſtly exhorts him to ſhake of ſloth, and purſue true fame and ſolid glory.

The firſt, in native dignity ſurpaſs'd;
Artleſs and unadorn'd, ſhe pleas'd the more:
Health o'er her looks a genuine luſtre caſt;
A veſt more white than new fall'n ſnow ſhe wore.

Auguſt

* *Par. Loſt*, ix. 1000.

Auguſt ſhe trod, yet modeſt was her air;
Serene her eye, yet darting heavenly fire.
Still ſhe drew near; and nearer ſtill more fair,
More mild appear'd; yet ſuch as might inſpire
Pleaſure corrected with an awful fear;
Majeſtically ſweet, and amiably ſevere.

The other dame ſeem'd of a fairer hue;
But bold her mien; unguarded rov'd her eye;
And her fluſh'd cheek confeſs'd at nearer view,
The borrow'd bluſhes of an artful die.
All ſoft and delicate, with airy ſwim
Lightly ſhe danc'd along; her robe betray'd
Thro' the clear texture, every airy limb,
Height'ning the charms it only ſeem'd to ſhade:
And as it flow'd a-down, ſo looſe and thin,
Her ſtature ſhew'd more tall, more ſnowy white her ſkin.
See Spence's POLYMETIS.

The Poets who were the divines of ancient ages, finding that every part of the world was influenced by a ſuperior intelligent power, and every where obſerving bright and manifeſt marks of art and wiſdom, feign'd a vaſt number of deities, to all which they aſſigned their particular provinces. The *rivers* had their *Guardian Gods*; the *fountains* their *Nymphs*; *Flora* preſided over the *flowers*, *Pomona* over the *fruits*, &c. The fable was gayly deck'd up to amuſe and pleaſe the people; but the great moral and truth that lay at the bottom of the *fiction*, was, that a wiſe, powerful and bounteous providence over-ruled and preſerved the univerſe.

Some of the fineſt apoſtrophes and bolded metaphors are founded upon the fiction of a perſon.

——————Now, gentle *Gales*,
Fanning their odoriferous wings, diſpenſe
Native perfumes; and whiſper whence they ſtole
Thoſe balmy ſpoils *.

2. The ſecond part is, when we give a voice to inanimate things: and make rocks, woods, riv-

* *Par. Loſt*, iv. 156.

ers, buildings, &c. expreſs the paſſions of rational creatures.

As when the walls and pillars of a *temple* are brought in trembling at, or inveighing againſt the daring profanation of blaſphemy uttered, or ſacrilege or debauchery committed within their hallowed bounds.

She foul blaſphemous ſpeeches forth did caſt,
And bitter curſes, horrible to tell;
That e'en the temple wherein ſhe was plac'd ‖,
Did quake to hear, and nigh aſunder braſt.

This figure is very moving in paſtorals and elegies, where rivers, groves and mountains are introduced languiſhing for the abſence, or lamenting the loſs of ſome valuable perſon.

All nature mourns: the floods and rocks deplore,
And cry with me, *Paſtora* is no more †.

20. *Change* of *Time* * is when things done and paſt are deſcribed as now doing and preſent.

And now with ſhouts the ſhocking armies clos'd,
To lances lances, ſhields to ſhields oppos'd;
Hoſt againſt hoſt the ſhadowy legions drew,
The ſounding darts, an iron tempeſt, flew.
Victors and vanquiſh'd join promiſcuous cries;
Triumphing ſhouts, and dying groans ariſe:
With ſtreaming blood the ſlipp'ry field is dy'd,
And ſlaughter'd heroes ſwell the dreadful tide §.

22. *Change* of *Perſon* has ſome variety. 'Tis moſt commonly when the writer on a ſudden breaks off his relation, and addreſſes his reader.

Again a fierce engagement by the ſhips aroſe;
You'd think that neither wearineſs nor wounds
Coul'd touch the fearleſs warriors ‡.

Change of perſons is common and very natural in eager conteſts and ſtrong paſſions; when adverſaries breathe mutual rage and ſcorn; or a deſerted lover inveighs againſt the perjuries, and aggravates

‖ *Spencer's Fairy Queen*, xi. 28.
† *Congreve's Mourning Muſe.*
* *Longinus, ſec.* XXV.
§ *Iliad*, XV. 696. ‡ *Pope's Homer.*

vates the barbarity of the guilty and treacherous perſon.

Turnus, in *Virgil* †, enraged at the malicious harangue of *Drances*, firſt ſmartly replies to him, and then turns his diſcourſe to King *Latinus* and his council, then attacks *Drances* again with variety of ſevere and ſatirical language.

Dido, upon notice of the departure of *Æneas*, diſtracted with rage and deſpair, firſt furiouſly falls upon him, then diſdainfully turning from him, ſpeaks of him as an abſent perſon; after exclaims againſt the cruelty of heaven and earth; then reproaches and condemns herſelf for her own credulity and weakneſs, and again with ſcorn and eager indignation turns her ſpeech to *Æneas*

False as thou art, and more than falſe, forſworn;
Not ſprung from noble birth, or goodneſs born;
Why ſhould I fawn; what have I worſe to fear?
Did he once look, or lend a liſtening ear;
Sigh while I ſobb'd, or ſhed one kindly tear;
Nor *Juno* views my wrongs with equal eyes;
Faithleſs is earth, and faithleſs are the ſkies!
I ſav'd the ſhip-wreck'd exile on my ſhore———
With needful food his hungry Trojans fed:
I took the traitor to my throne and bed,
Fool that I was———!
But go; thy flight no longer I detain;
Go ſeek thy promis'd kingdom thro' the main §.

What a ſtorm is here, and how inimitably painted!

[See, alſo, *Prov.* viii 34.—*St. Luke* v. 14.—*Pſal.* cxxviii 2.]

22. *Tranſition* is of two ſorts; 1. The firſt is when a ſpeech is introduced abrubtly without expreſs notice of it.

Thus at thy ſhady lodge arriv'd, both ſtood,
Both turn'd, and under open ſky ador'd
The God that made both ſky, air, earth, and heav'n,
Which they beheld, the moon's reſplendent globe
And ſtarry pole—Thou mad'ſt the night,
Maker Omnipotent, and Thou the day *,

2. The

† *Virg. Æn.* xi. 392. § *Virg. Æn.* vii.
* *Par. Loſt.* iv. 721.——*Vid. Longinus, ſect.* xxxvii, *Spectator, No.* cccxxi

2. The ſecond ſort of tranſition is when a writer ſuddenly leaves the ſubject he is upon, and paſſes on to another, from which it ſeems very different at firſt view; but has a relation and connection with it, and ſerves to illuſtrate and enlarge it.

Horace, in the thirteenth Ode of the ſecond Book, gives us a very lively account of the danger he was in of being deſtroyed by the fall of a tree; and after makes wiſe and moral remarks on the accident. Then he ſallies out into an account of the other world, upon which he was ſo near entering; and beautifully expatiates upon the praiſes of his illuſtrious predeceſſors in *lyric poetry*; who were heard with pleaſure and wonder *there*, as they uſed to be in this *world*. In theſe caſes the *poet* does not diſappoint the *reader* of the inſtruction and pleaſure he propoſes, but multiplies and increaſes both; nor does he ſo much take him off from the view of his ſubject, as he gives him a delightful proſpect of it every way, and in the beſt light. A guide cannot be ſaid to miſlead the traveller who brings him ſafely and pleaſantly to his journey's end; and only takes him out of the common road, to ſhew him a palace or a paradiſe, to entertain him with a wonder or ſurpriſing curioſity. In juſt and noble *tranſitions* invention in its largeſt extent, and imagination in its moſt vigorous warmth, are under the conduct of ſound judgement, employed to make the fartheſt diſcoveries into the ſubject and give it the richeſt and moſt glorious ornaments.

23. *Sentence* is an inſtructive and lively remark made on ſomething very obſervable and agreeably ſurpriſing; which contains much ſenſe in few words.

——Fool, not to think how vain
Againſt th' Omnipotent to riſe in arms *.

" How

* *Par. Loſt*, vii, 135, 136.

"How advantageous it is to paſs through adverſities to the enjoyment of proſperity ‖."—— "How ſharper than a ſerpent's tooth it is to have a thankleſs child †?"

Are theſe our ſcepters? Theſe our due rewards?
And is it thus that Jove his plighted faith regards §.

Sentences are the ornaments and lights of a diſcourſe; and therefore as *lights* and *ſhades* are in a good picture, ſo ought ſentences to be exactly and judiciouſly mixed with the other parts of the diſcourſe, that altogether may make up one uniform *beauty*, one regular and conſummate piece.

24. *Epiphomena* is an acclamation, containing a lively remark placed at the end of a diſcourſe or narration. So *Milton*, on the obſtinacy of the rebel angels, who were ſo infatuated that they would not ſubmit, though they knew Almighty Power and Majeſty came armed againſt them.

In heavenly minds can ſuch perverſeneſs dwell *?

This figure cloſes a narrationin a very advantageous and taking manner; deeply impreſſes the thing related upon the memory of the reader; and leaves him in a good humour, well ſatisfied and pleaſed with the ſenſe and ſagacity of his author.

Any one of theſe fine figures and beauties of ſpeech would ſingle of itſelf glorioufly illuſtrate and adorn a period: but when numbers of them, like a bright *conſtellation* ſhed their united rays upon it, how charmingly beautious, and full of graces, muſt the whole diſcourſe appear?

Of MEMORY.

Memory is a faculty of the mind, which receives, retains, and exhibits again, as occaſion requires, all ſorts of ideas preſented to the underſtanding: and the great advantages of a good memory are evident

‖ *Plin. Panegyr.* p. 125.
† *Shakeſpeare.* § *Dryden. Virg.*
* *Par. Loſt.* vi. 788. *Virg.* i. 15.

evident in all circumſtances and conditions of life, as all other abilities of the mind receive from hence their beauties, ornaments and perfection. Hence various methods of improving the memory have been recommended by rhetoricians: ſuch are ſome of the following: when we would commit any thing to memory, our firſt concern ſhould be to underſtand it thoroughly; for we can never retain thoſe things long, of which we have but an imperfect knowledge: So likewiſe, order and method are great helps, for where the thoughts have not a mutual dependance upon each other, and do not go on in a ſeries, they muſt neceſſarily lie confuſed.——To write down any thing is likewiſe a great advantage: for the very action of writing imprints it upon the mind, by engaging it to a cloſer attention and cauſing it to dwell longer upon every part, than it would otherwiſe do only in reading. Care muſt be taken not to overburden the memory. A long diſcourſe ſhould be committed to the memory by parts, ſo much at once, as the memory can well receive and retain. Theſe parts ſhould not be too many, for fear of confuſion: And as it is moſt likely we may be at a loſs in paſſing from one part to another, it will not be amiſs in a more particular manner to impreſs upon the mind the beginnings of them. One letter often helps us to recover a word, that word a ſentence, and the firſt ſentence a whole argument. As both the body and mind ſhould be eaſy and undiſturbed, therefore retirement is moſt fit: Hence the evening is a very convenient ſeaſon, both for the ſtilneſs of the night, and becauſe the impreſſions will have a longer time to ſettle, before they come to be diſturbed by the acceſſion of others, proceeding from external objects; and to call over in the morning, what has been committed to memory over night, muſt, for the ſame reaſon, be very ſerviceable. For to review thoſe ideas, while

while they continue freſh upon the mind, and unmixed with many others, muſt neceſſarily imprint them more deeply.—In a word, the memory, like other habits, is ſtrengthened and improved by daily uſe and practice: Wherefore, thoſe who have moſt occaſion for it as orators, ſhould not ſuffer it to lie idle; but conſtantly employ it in treaſuring up, and frequently receiving, ſuch things as may be of moſt importance to them: For by theſe means, it will be more at their command, and they may put greater confidence in it on any emergent occaſion.

Of PRONUNCIATION.

Pronunciation, conſiſts in a due management of the *voice* and *countenance*, as well as the proper *geſture* of the *body* and *hands*, according to the nature of the thing ſpoken of, or the paſſion to be expreſſed.

The parts of *Pronunciation* are two; *Voice*, and *Action*. In the delivery of an oration, the *voice* ſhould be *full*, *clear*, *eaſy*, *diſtinct*, and *flexible*. A particular ſtreſs ought to be laid on emphatical words, and the accent placed on the proper ſyllable. Care muſt be taken to avoid an *invariable*, *uniform tone of voice*, one the one hand, as well as *canting* on the other. To *cant* is to raiſe and let fall the voice unnaturally, ſomewhat like *ſinging*; than which nothing can be more diſagreeable.—— The voice ſhould agree with the nature and ſtile of the diſcourſe, and vary as the ſubject varies; in *argument*, plain and diſtinct; in *confutation*, ſevere; in *illuſtration*, ſtrong and lively. It muſt likewiſe be adapted to the different paſſions of *anger*, *love*, *joy*, &c.

The *geſture* or *action*, which Cicero ſays, is the language of the body, ſhould be *decent*, *moderate*, *eaſy*, *various* and *proper* to the nature of the diſcourſe. The body ſhould be *erect* and *ſtrait*, and

apt

apt for gentle flexture on either ſide. The head ſhould ſtand *right* upon the ſhoulders; the neck be free and eaſy of motion; the ſhoulders not hoiſted, or ſhrugged up; nor the arms much projected, except in the vehement affections of joy, grief, &c. The countenance expreſſive of the paſſions, always *natural*, and free from affected *airs*, *grimace*, and *contortions*. Great uſe is likewiſe made of the hands, eſpecially the *right hand*; which is frequently applied to the *left breaſt*, and then let fall to the *right ſide* —Stamping with the *foot* is only permitted on the ſtage. But let it ſuffice, only to hint at thoſe things. They who deſire to ſee them treated of more largely may conſult *Quintilian de Inſtit. Orat. lib.* XI. *cap.* iii. After all, with regard to action, the great rule is, the ſame as in pronunciation, *follow Nature, and avoid affectation.*

The action of the body, and the ſeveral parts of it, muſt correſpond with the Pronunciation, as that does with the ſtile, and the ſtile with the ſubject. A perfect harmony of which compleats the Orator.

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FINIS.